

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

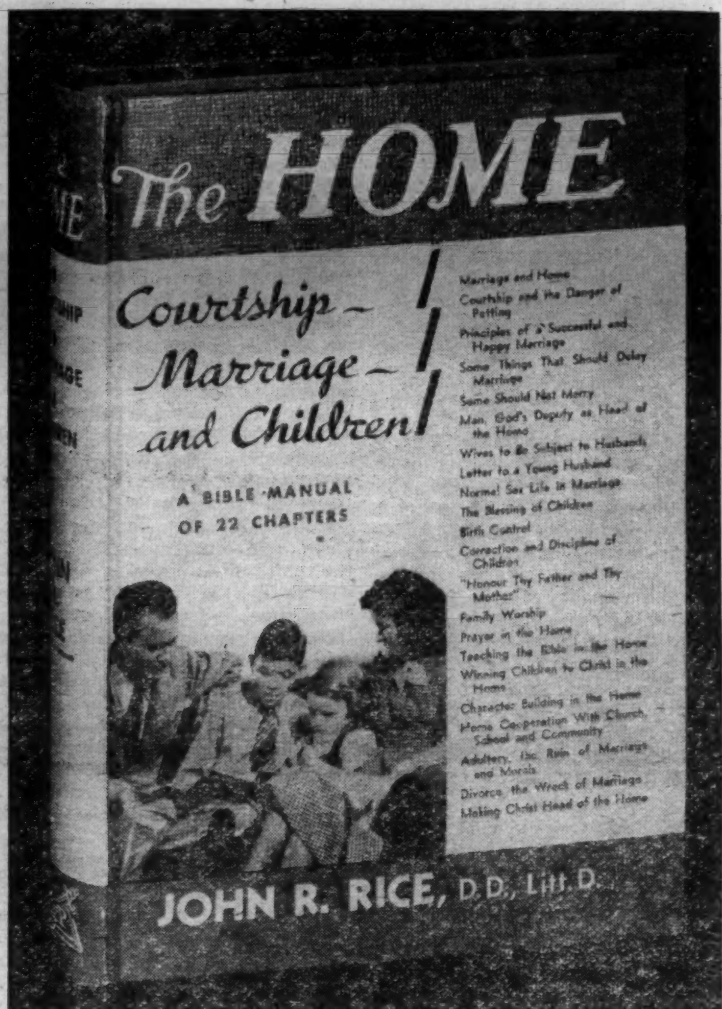
An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXII, No. 41.

FRIDAY, October 12, 1956

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In this issue of THE SWORD you will read the chapter on "Principles of a Successful and Happy Marriage." Many will find here information, suggestions, warnings, and a scriptural basis for happiness in marriage which will keep them from fatal and sinful mistakes, we believe. That has been the blessed result before when people have read this chapter in the big book on *The Home: Courtship, Marriage and Children* by the editor. Well, how would you like to have twenty-two chapters like this, covering the great, important themes that have to do with courtship and marriage and children, and the duties and relationships of husbands and wives to each other, the correction and discipline of children, family worship, problems about divorce, about normal sex life, about winning children to Christ? You may have the whole book, a regular Bible manual on the Christian home, 381 pages, which sells regularly for \$3. You may have it absolutely free with six one-year subscriptions for \$10.

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Principles of a Successful and Happy Marriage

By Evangelist John R. Rice

1. Christians Are to Marry Only Christians
2. Christians Should Have the Direct Leading of God About Marriage Plans
3. A Successful Marriage Must Be Based on Genuine Heart Agreement of the Couple Who Marry
4. Those Who Want a Happy, Successful Marriage Should Accept a Bible Standard for the Marriage and the Home
5. Successful Marriages Are Those That Are Made "For Better or for Worse," and "Until Death Do Us Part"
6. The Successful Marriage Should Have the Blessing of Children
7. Genuine Love Is an Essential of a Happy Marriage
8. An Honorable Engagement Tends to Promote a Happy, Successful Marriage
9. A Public Christian Wedding Is a Good Start Toward a Happy Marriage

Marriage is intended to be happy. By reading the account of God's dealing with Adam in creating a wife for him, it is obvious that God intended marriage for happiness. The Scripture says: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22), and "... a prudent wife is from the Lord" (Prov. 19:14). Proverbs 31:10-12 has some earnest words from God about the prize a man has who has found a good wife. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." The plain implication of this Scripture is that marriage tends to happiness, when a good man marries a good woman.

Isaac must have been lonely when his mother died. When Abraham sent his servant into the far country to find a bride for Isaac, and Rebekah returned with the caravan, we are told that "Isaac brought her into his mother Sarah's tent, and took Rebekah,

and she became his wife; and he loved her: and Isaac was comforted after his mother's death" (Gen. 24:67).

Marriage ought to be happy. If marriage is what God intended it to be, it will be happy and prosperous and successful and permanent.

Now since marriage is a divine institution and the oldest in the world, since marriage is ordained of God, there ought to be rules and principles laid down in the Bible for a happy, prosperous marriage, and that is true. Those who heed the clear teachings of the Word of God may marry happily and live happily, though they may have troubles and temptations in-

cident to any life on this earth. There are certain added responsibilities and cares that are brought on by marriage and the responsibilities of a family. But nevertheless God's Word tells us how to have happy marriages, successful marriages, when love stays sweet and clean, when hope springs eternal in the human breast, when there are days of comforts in the midst of the cares and the burdens of life. Marriage if according to the Word of God can be a happy and beautiful venture, a *bon voyage*.

What are these Bible principles that show how to live a happy, successful married life? I will give some of them here. May God give us grace to take them to heart.

I. Christians Are to Marry Only Christians

Nothing more important can be said on the question of marriage, it seems to me, than that Christian people should marry only Christians. Marriage is a divine institution, a holy trust from God. The duties of a marriage necessarily involve Christian character. No one can really be the best husband or the best wife who is not

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Repent or Perish

By Dr. W. Hershel Ford, Pastor
First Baptist Church, El Paso, Texas

"I tell you, Nay: but, except ye repent, ye shall all likewise perish."—Luke 13:5.

I have talked to many people about their salvation and have heard many, many excuses as to why they do not forsake their sins and trust Jesus Christ for their salvation. I believe that the average preacher could fill a good-sized book with the foolish excuses that are given him from time to time. Now you may be able to satisfy your own mind with these excuses—you may be able to satisfy other people—but, your excuses will never go over with God.

Christ confronted the excuse-makers when He was here. As He preached to them, someone said, "But how about the Galileans who were killed by Pilate? Were they greater sinners than the other Galileans?" But Jesus brought them right back down to their own personal relationship to God by saying, "Except ye repent, ye shall all likewise perish."

Then someone tried to draw Him off to the other side by asking a question about eighteen men who were killed by a falling tower. Again Jesus brings them back to the issue at hand with the same words, "Except ye repent, ye shall all likewise perish."

These words are a direct message to every sinner. Christ is simply saying, "It doesn't matter about other people—the important thing is for you to repent of your sins. If you do not you will eternally perish."

Repentance is the first step to God. There can be no salvation without it. Now I do not preach repentance as being separate from faith. Repentance and faith are twin doctrines. They are inseparable.

able graces. If a man really and truly repents of his sins he will sincerely exercise faith in Christ. If a man has exercised faith in Christ, this is evidence that he has repented of his sin.

I. Repentance Is a Very Necessary Doctrine

1. It Is a Bible Doctrine

The prophets of old preached that men should repent of their sins and turn to God. John the Baptist came crying out, "Repent ye: for the kingdom of heaven is at hand. Jesus says that we are to repent or perish. On the day

(Continued on page 6)

Loving the Wrong World

By C. I. Scofield, D.D.

"Luke, the beloved physician, and Demas greet you."—Col. 4:14.

"There salute thee Epaphras, my fellow-prisoner in Christ Jesus, Marcus, Aristarchus, Demas, Lucas, my fellow-laborers."—Philem. 23, 24.

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."—II Tim. 4:10.

It is this last passage, the last mention of the man Demas in the Book of God, to which I ask your attention. But we must consider it in the light of the other passages where we find Demas yoked

with the very foremost servants of God in arduous service. "Demas hath forsaken me, having loved this present world." You see how simple this is. Here is one of the early Christians who had started out in the Christian life upon a high level, and with a high ideal. This is proved by the companionship in which we find him. He could have been in no company on this earth more devoted to Jesus Christ than the company of such men as Paul and Mark and Luke. So he went on for years, and was counted by these men, the very foremost servants of God, as a fellow-laborer, one with them in the strife, and they no doubt confidently expected him to be one with them in the reward.

Then suddenly, when Paul was in the extremity of his need, when he was Nero's prisoner and about to be slain for his faithfulness, Demas deserted him. The reason for that desertion is disclosed. It

(Continued on page 8)



Dr. C. I. Scofield



Dr. W. Hershel Ford

APOLOGIES GRATEFULLY ACCEPTED

By Evangelist Robert L. Sumner, Contributing Editor

We received a good number of apologies during our last "Letter Month" and they were gratefully accepted. Friends far and near wrote us apologizing for the fact that for so long they had been helped and blessed by THE SWORD OF THE LORD, yet had never written in any word of encouragement or appreciation. A brother in an Indiana veterans' hospital wrote us a fine letter. He said:

"I wish to thank you and apologize at the same time. I have enjoyed your paper, THE SWORD OF THE LORD, for about a year now and have not made an effort to thank you. So thank you and please forgive my tardiness."

"I look forward each week for THE SWORD OF THE LORD to arrive and read all of it. It is a real inspiration to renew and increase my covenant with God. I didn't realize how important it is to keep oneself 'equipped' for God. I have been sort of a nominal Christian all my life but with the help of your paper and several people from my church I have found a Christ that satisfies all my needs. I had to lose quite a bit of my worldly pleasures to realize what I did need."

"You have asked for suggestions for your paper. I would be hard-pressed to find need for improvements. I have appreciated your exposure of the modernists, especially those in high positions who by their positions are able to cause much spiritual damage. Your selection of older sermons and sermons by younger men gives a good cross-section that shows this Christianity can satisfy now as then. I enjoy the weekly puzzle and have received some of your booklets..."

(Signed) D—A. G.—

Sends SWORD to Dad, Prisoners

He went on to make suggestions of what he would like to see in future editions of THE SWORD and we appreciated it very much. Another letter came from a minister in nearby Chicago. He said:

"In reference to your letter of the month program the Lord told me that I just had to write to you for I should have done it years ago, but did not."

"When the Lord blessed my soul to see the Glory of His grace as revealed at Calvary, I became interested in the souls of men, first of all my father. After much prayer and going through God's Word together, I had you send him THE SWORD OF THE LORD. I believe it was one thing which God used to bless his heart with for my Dad became one of the happiest and most joyful Christians I have ever seen. He said to me some time before he went home to be with the One he loved most, 'You know son, Brother Rice is a hard man, he preaches the Gospel straight from the shoulder and I tell you he steps

on my toes a lot, but I love him.' I have always thought that was one of the greatest tributes any man could pay to you, but I never wrote to tell you before. Please forgive me."

"Down through the years I have sent THE SWORD to many, I know God has blessed wherever THE SWORD goes. At present I am privileged of the Lord to be able to send THE SWORD to about thirty men and women, most of them behind prison bars..."

"Many other things I could say as to how God has blessed where THE SWORD has gone, but space here does not permit. I will meet you in glory some day and will introduce you to Dad and others and they will tell you in the presence of the One we all love so much..."

(Signed) O—J. B.—

Quits Lodges

One letter came from Elyria, Ohio, from a lodge member who had just forsaken a secret order. The letter said in part:

"Your splendid paper is a welcome guest in our home... I advertise it in every way I can to others. Do not cut out anything. Add to, if possible. I would thank you personally for views on lodges, if I should see you. Asked for my demit from a secret order this week. Used some of your ammunition. Praise God..."

(Signed) A—S—

Master Mason Quits Lodges

From Arkansas another brother wrote to tell how he, too, had forsaken the lodges as a result of Dr. Rice's booklet. He wrote:

"On October 31, 1931 I was raised a Master Mason and in May 1938 I received the degrees from the 3rd to the 32nd and paid dues in the organization for 24 years. On November 28, 1954 I accepted our Lord and Saviour Jesus Christ and joined the Belleville Baptist Church. Last summer I received your book entitled, LODGES EXAMINED BY THE BIBLE. At this time I was the Worthy Patron of the Order of the Eastern Star and very active in Masonic work. I read your book and as I studied it the Holy Spirit convicted me as you stated He had convicted you. I asked God to forgive me and release me from all my secret obligations; this He did and on November 25, 1955 I asked for and received a demit from the Masonic Lodge. Some of the Masons have made the statement that I have gone religious crazy, but I do not care what they would say. I only want to serve God..."

(Signed) R—J. P.—

Quits Lodges and Tobacco

Still another brother in Hunt-

ington, West Virginia, wrote to tell of how our literature had helped him turn his back upon sin. He wrote us:

"Some fourteen years ago a friend of mine handed me a copy of THE SWORD OF THE LORD. Not long after that you came to our city and held a union revival in which many received Christ as their personal Saviour."

"During that meeting you gave me a few books. I not only read every one of them, but have bought one or more copies of every book you have edited. Also, I have been a continual subscriber to THE SWORD and have had gift subscriptions sent to many of my friends."

"I must confess, Dr. Rice, what I appreciate most about you is the holy boldness with which you present the plain Bible truth. It has influenced me to make two great decisions. First, to give up tobacco. Second, I was a Royal Arch Mason and withdrew after reading your little book, LODGES EXAMINED BY THE BIBLE. That book presents the facts about masonry and ought to be in the hand of every believer. Also I have been led to a deep hungering and thirsting to be filled with the Holy Spirit..."

(Signed) J. C. W.—

Teenager in Jail Writes

Some of the letters we received are very touching as they point out the biblical truth that sin leaves a trail of broken heartaches wherever it travels. The following letter will stir your heart as it did ours. The young man, you might call him just a child, wrote to say:

"I am just sixteen years old. I live in Houston, Texas. Sir, I've gotten into trouble since I was fourteen years old. To be a teenager I've committed some of the worst sins there are. I've robbed places, taken dope, and lived my life for the Devil. I'm in jail now, awaiting trial for several different charges. Brother Rice, and to me you are like a brother, I've been meaning to do something about my life for a good while now. I've decided to simply put my trust in God. I can't say that it was only your little booklet that has changed me, but, it answered all of the questions that I couldn't get answered for me here. I'd like to ask you to pray for my friend who is here and for me. I had a long talk with God last night and I felt His answer in my heart. I feel that if someone else talked to God for me, it would help a great deal too. I want to thank you."

(Signed) L. M. B.—

Baptist Student Helped

Another young man, this one a University student in a Baptist school down south wrote to say:

"I want to express my thankfulness for your work which the Lord has used to bless me. THE SWORD has helped me keep a strong faith in the Bible, has helped me in making decisions about questionable activities, and has increased my desire to serve Christ, especially in soul winning..."

(Signed) H—E—

SWORD Helps Conquer Tradition

A couple in Tennessee wrote:

"I never could put in words what I know in my heart. But I will tell you this much, THE SWORD OF THE LORD paper has (with the Lord's blessing) helped me to turn from tradition of men, and to stand on God's Holy Word. I have lost some friends, but praise the Lord my walk with the Lord has been sweetened..."

Frees Mother From Modernism and Error

From California a young mother of three children wrote to say:

"I'm sorry I'm not a better 'letter writer' than I am, but I do want to write and express my deepest appreciation for the great work done by your SWORD paper."

"It came into my life at a time when I needed a clear light on the right path. For many years I have attended a modernistic Methodist Church. As you can imagine this did nothing to put my soul at peace. About two years ago I became anxious that as a Christian my life did

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Why Send Subscriptions Now?

By the Editor

We are earnestly seeking 40,000 subscriptions, new and renewal, for THE SWORD OF THE LORD, in October and November. Now why should you help us in this subscription campaign? We believe there are good reasons why you will want to help, by sending subscriptions.

1. First, with our generous plan, you may renew your own subscription for three full years for only \$5 and yet get free the Bible dictionary concordance, 270 pages, limp leatherette binding, with maps and other helps of a Bible dictionary and a concordance. This book is also free with three one-year subscriptions for \$5. (For Canadian and foreign subscriptions add 50c per year.) But we believe you will want to take advantage of this opportunity of renewing your own subscription three years for the price of two, as well as getting the free premium.

2. We believe that the premiums we offer are desirable and needed. For three one-year subscriptions, with \$5, you get the *Inclusive Dictionary-Concordance*. With six one-year subscriptions, you get the big \$3 book, *The Home: Courtship, Marriage and Children*. These attractive premiums are a reason for sending subscriptions. They are ideal Christmas gifts. They will be helpful to some loved one, helpful in your own home, surely.

3. We believe you will want to send in subscriptions during this offer to help spread the Gospel. We hope you will send THE SWORD OF THE LORD to unsaved loved ones, to homes where there is no other Christian reading, to people who may be won to Christ by the great sermons published weekly in THE SWORD OF THE LORD. Think of being able to put 52 of the best sermons by great preachers, 52 sermons all addressed to the unsaved, into the hands of some friend within a year, at this low rate! Hundreds of souls have been saved through the sermons in THE SWORD OF THE LORD, and that is a good reason to send THE SWORD.

4. THE SWORD OF THE LORD also revives the hearts of Christians. All the Bible teaching and preaching which leads Christians to love their Bibles more, to pray more regularly, to surrender to the will of God, and to live a consecrated life, are brought to readers in THE SWORD OF THE LORD. Many, many people say that THE SWORD OF THE

nothing to prove it. At the time I was taking my son to a Seventh-Day Adventist clinic for treatments for an ear condition. Their literature was available and free and before I realized it, I was caught in a web of fear. I was afraid to let go of the Adventists as they said that only the people who kept the seventh day were to be saved. My parents, relatives, husband all tried to dissuade me but I was so caught I couldn't see my way out.

"Little by little I began to understand, not by works, but by faith alone are we saved. Then I saw your ad in the MOODY MONTHLY and I sent for a copy of your paper. How glad I am that God led me to read your paper and show me how much He wants all of us to abide with Him through eternity, not just those who keep the seventh day. Truly, I feel sorry for these people as they are bound by so many laws that serving God is done in fear of Him not because of love for Him..."

(Signed) Mrs. H. L. K.—

Are you familiar with the booklet on the lodges entitled, *Lodges Examined by the Bible*, that several of the above letter writers mentioned? It is a paper bound booklet of 80 pages containing 9 strong chapters showing the evils of secret societies and showing scriptural proof that good Christians ought not to be thus unequally yoked with unbelievers. It has helped hundreds and will open the eyes of any Christian who honestly will accept the truth. It sells for 50c a copy and can be obtained in almost any Christian book store or order direct from The Sword of the Lord Publishers, Wheaton, Illinois, adding 15c for postage and handling. Dr. Rice's booklets, *Tobacco: Is Its Use a Sin?* and *Sunday or Sabbath?* may be had for 15c each. The "What Must I Do to Be Saved?" booklets are \$2 per hundred.

LORD has brought them to live a consecrated and happy and fruitful Christian life. Wouldn't that be a good reason for sending THE SWORD to several?

5. There are many good Christians who need a steady diet of solid Bible teaching, explanation of hard places, and constant strengthening of the Christian faith. THE SWORD OF THE LORD is like a theological seminary in this regard. It brings strong material from the greatest men of God of this generation and of the past, and many preachers have found it their best source of Bible and theological education. Don't you know a young minister, or a Sunday School teacher, or an earnest young convert who needs the steady, solid Bible teaching in THE SWORD?

6. We believe that many will see the need to answer false cults and false teaching, the work which THE SWORD OF THE LORD does constantly. Along with the evangelistic emphasis, the clear Bible teaching, the reports on revivals, we publish articles like those recently on "Un-Christian Christian Science," "Sunday or Sabbath—Which Should Christians Observe?"—a Bible answer to honest Seventh-Day Adventists, "What Is a Jehovah's Witness?" and answers to many, many other cults. Spiritism, Mormonism, Anglo-Israelism, and Romanism are among the cults and heresies answered plainly in THE SWORD OF THE LORD from time to time. And of course there is a constant defense of the faith against the inroads of modernism now attempted in all major denominations. Surely THE SWORD OF THE LORD has saved many a Christian and many a family from being led astray, as countless readers tell us. Isn't that a good reason for sending subscriptions?

Is Not This Your Responsibility, Too?

If you are a child of God, the Great Commission was given to you. You, too, are accountable to get the Gospel to every creature. You, too, are to see that they are taught to observe all things whatsoever Christ has commanded. It seems to me that this burden of getting out THE SWORD OF THE LORD ought to be counted your own personal responsibility, just as it is ours here at Wheaton. You get no pay for it, and I get no pay for it, but all of us will get paid in Heaven when we meet the dear Saviour. We will be paid for every sacrifice, for all the earnest attention given to getting out the Gospel, saving souls, helping Christians, reviving churches, and defending the faith. And so we believe you will want to send subscriptions to THE SWORD OF THE LORD.

We have earnestly prayed for 40,000 subscriptions in October and November. We want new or renewal subscriptions. And we know that only as God touches the heart will we reach as many as we ought to with this appeal. We have made a splendid offer. Please help us now to send THE SWORD into countless new homes. And don't forget to renew your own subscription for a year or three years ahead while you get this real bargain.

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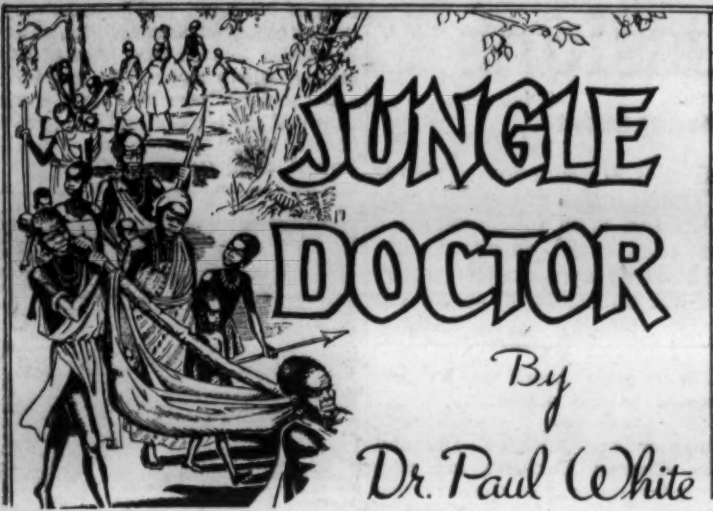
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Subscription rates: \$2.50 per year, \$5 for three years. Canada and foreign countries \$3.00 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Office of Publication: The Sword of the Lord, 131 W. 6th St., Newton, Ks., or the Editorial office at 214 W. Wesley St., Wheaton, Illinois. Please send all Correspondence and undeliverable copies to The Sword of the Lord Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.



CHAPTER VI

Eyes

"I refuse! I refuse! Yaya gwe (Oh, my mother). I don't want to go. Yaya gwe."

The tall African took no notice of the struggles of the small boy whom he was dragging along by one hand or the bleating of the rather skinny goat he was pulling along with the other. The small boy kept on a continuous wail.

"Hodu, nyamale" (That's enough; shut up), snapped his father.

The small boy looked up helplessly. His eyes were red and swollen, and flies crawled unheeded over his tear-stained face.

"My father, I do not wish to go to the witch doctor; did not his medicine ruin the eyes of my friends, Mazengo and Mabawa?"

Frantically the little lad tried to get away, but he was held tightly.

The father strode on over the desert road across mile after mile of arid country. Walking through matted thornbush, they came to a native village where the mud huts were clustered together under a group of age-old baobabs. Stopping before the largest of these, the father, after going through elaborate greetings, told his tale to the witch doctor. The latter, dressed in a dirty cloth knotted over one shoulder, was sitting on a three-legged stool under a great thorn tree. Around his arms were strips of cowhide with charms in them. His earlobes were stretched, and reached half-way down to his shoulders. You could easily have put your closed fist through the hole. In them were a mass of brass and iron ornaments. He was much more interested in the goat than in his patient. When he was satisfied that the animal was fat enough he grunted, went into the house, returning with a native axe in his hand, and stalked off into the forest. He paused, glanced furtively around and then chipped some bark from a tree, cut it into shreds, and chewed it up. Walking still farther, he climbed among the rocks on a queer little hill, and made a jagged gash in a cactus, catching the sap as it ran out. Scooping some of this up with his filthy hands, he added it to the collection he was chewing. Finally he sought out a tree with pennant-shaped leaves. He pulled three, rubbed them in his hands, put the pulped mess into his mouth, and masticated it with all the other stuff, his jaws moving like those of a cow.

"Bwana," said Daudi, who was telling me this story, "you know what witch doctors' mouths are like! Do you remember when you pulled out old Lengholo's teeth, how you wore a mask, and the thickest gloves you could find?"

"Ugh . . ." I shuddered. "I well remember it!"

"Hodi," said a voice at the door. "Karibu," said Daudi.

It was Roger, stuttering with excitement and pain.

"I thought a pot was empty, but it was half-full of boiling water, and I spilt it on my foot!"

Daudi poured some picric acid into a bowl, and painted the burnt area. He threw Roger a bandage.

"Bandage it up yourself," he said. "You're the Bwana's cook boy. You ought to know how to do it by now."

He came to the door, and pointed down the road with his chin.

"Kah! Bwana. Look!"

Coming towards us was a young man being led by a small boy. As they came level I saw the man



was stone blind.

"Mbukwa, Paulo," said Daudi.

"Mbukwa, Daudi," came the reply.

"Zo wugono?" (How did you sleep?)

"Ale zo wugono."

"I've just been telling the Bwana your story, Paulo. I've got to the place where the witch doctor had been to the forest and collected his bark and things and was chewing them up in his mouth."

The blind man groped his way towards a seat and then took up the tale himself.

"Will I ever forget it? Was it not the last thing I ever saw before this great darkness came upon me?" He paused.

"I can still see that old man with his axe over his shoulder, his mouth bulging, walking back to where I sat cowering. He sat down on the stool again, grabbed my head firmly, holding it between his knees. Dragging my eyelids apart, he spat the contents of his mouth into my eyes. I twisted my head and bit him. He lost his balance and fell over backwards. I ran for my life back along the path. I have never experienced such pain as during those hours of running through the bush. At first I could see in a blur; then I saw light only. I stumbled on and fell. Since then I've lived in darkness. My eyes were ruined! Ruined for life!"

His hand strayed to the dressing room table, and he picked up a bottle with an eyedropper in it.

"And to think, Bwana, that even this small bottle of eye medicine . . . how much would it cost . . . ?"

"Oh, about threepence," I replied.

"To think that this bottle would have saved my eyesight!"

He sighed. "I have to be led by the hand, and am blind—blind!"

He put his head in his hands, and sat dejectedly, toying with the bottle of eyedrops which, while they would help others, could never help his own eyes.

I turned to Roger.

"Take Paulo down to your kitchen and give him tea, and bring him back later."

"Heva, Bwana!" (Yes, sir).

As I turned back to the hospital, the outpatient dresser came to me, and said:

"Bwana, there are four cases

waiting in the eyeroom."

"What are they, Ernest?"

"Two eye ulcers, a man whose eyes are utterly ruined, also a little boy whose eyes are very swollen—he is terribly frightened."

I walked into the dressing room. Huddled in a corner was a little chap of perhaps eight years. He was moaning. "Oh, my mother! Oh, my mother! Don't let him touch me."

I sat down at my desk and said: "What's the matter, old fellow?" He turned to me with surprise. "You, a European, speak our language?"

"Yes," I said. "I speak your language, and I want to help you. What's the trouble?"

"I don't want medicine. It hurts!"

I smiled. "Look at this."

In a frightened way, he looked at the bottle of eyedrops which I held in my hand.

"This medicine will make your eyes better in five days. You will be able to play with your companions again, and there will be no more pain."

"Oh, ya, ya!" he cried. "Are not all Waganga (medicine men) liars?"

Everybody in the dressing room laughed.

"Well," said I, "to show that this medicine does not hurt, I will put it into my own eyes."

"Kah," said everybody. "Who ever heard of a medicine man using his own medicine on himself?"

"Bwana," said the little boy. "If they put medicine into your eyes, and you don't cry, then medicine can be put into my eyes."

Again everybody laughed.

I turned to the dresser:

"Ernest, put drops into my eyes."

I sat next to the small boy on a wooden form. The dresser, armed with an eyedropper and some cotton wool, pushed back my eyelid, and put two drops into each of my eyes.

"Does it hurt you, Bwana? Does it sting?"

"Not yet," I replied.

"Ya . . . I will wait for a few minutes and see what happens."

"All right," I said, and went over and wrote his name in the eye-patient book. The dresser turned to the waiting people.

"With this medicine we saved three hundred children's eyesight last dry season."

The little boy moved across to where I was sitting. He put his hand in mine, and said:

"I am ready now, Bwana. I trust you, but I want you to put the drops in."



I cleaned his eye with lotion, put in the drops, and he shut his eyes tight.

"Ya, truly, it hurts no more than the water in the salty well."

There was a pause as he blinked, then:

"Bwana, can I have one of those green eye-shades? The glare of the sun makes my eyes so sore."

"Right-oh, old chap. Here you are. Come again this afternoon, and tomorrow, and for five more days."

He smiled up at me. "I'll come!"

As I wrote his treatment down in the record book I could not help thinking of twenty little people that I had seen in a village only four hours' walk from the hospital who were stone blind. Empty sockets told a tragic story of the witch doctor's treatment. A pound's worth of eyedrops would have saved every eye. A doctor in Tanganyika can do amazing things in saving suffering at an absurdly small cost in money.

The dresser had my first patient ready for minor operation.

I scrubbed up my hands and put on my gown. Drops had been put into the man's eyes, to take away the pain. My assistant stood beside me, holding a tray on which

were a dish containing sharpened matchsticks and three small bottles. I put a drop from one of these into the patient's eye. Immediately a bright green patch showed up in the very center. There was an ulcer eating into the actual substance of the eye.

"Keep very still, my friend," I said. "Do not move even a little bit. There will be no pain."

"Yes, Bwana," he breathed through clenched teeth.

I took up a matchstick, dipped it in pure carbolic, and carefully moved it right over the surface of the ulcer, taking the greatest care to touch every bit of that ugly green mass. It was a ticklish business. Push the match one-sixteenth of an inch too far, and one could easily ruin the eye. Push it not far enough, and the treatment would not be effective. I satisfied myself that all was in order. Black drops were put into the eye, and my assistant gently placed a pad and bandage in position, and handed the patient twelve aspirin, which he tied in the corner of his cloth.

"Listen," said the African dresser. "Take two of those pills at sunrise, midday, and sunset. Do not follow the path of the ignorant, and swallow them all at once, like the local water carrier. He drank the whole bottle of medicine at one go, to get better quickly, and nearly poisoned himself."

Everybody roared with laughter.

"How did you get your ulcer?" I said, as I prepared to deal with the second man.

"Oh, Bwana, I was walking through the forest in the dark, beyond the third river where the thorn trees are very thick, and I heard a hyena behind me. So I ran, and a thorn from an overhanging branch went right through my eyelid into my eye. My brother treated it by licking my eye."

"Kah . . ." said the dresser. "No wonder you have developed an ulcer!"

"But," said the man, "how did I know it was the wrong thing to do? Is it not our custom? Have we not all lived in fear of eye-sickness until the hospital came?"

The saddest job that morning was telling the blind man who had been led by hand for fifty miles that I could do nothing for him. His eyes were ruined, utterly ruined, by native medicine.

"Can you do nothing, Bwana? Can you not try your medicines? You cannot understand what it feels like to live in darkness. Won't you try?"

The head dresser came into the room.

"Listen," he said. "If a man has his arm cut off, can he grow another?"

"No," said the blind man. "He cannot."

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"And if he has his eyes spoiled, can he grow new eyes?"

"No," said the man. "I suppose he can't."

Paulo had returned just in time to hear our talk. He groped his way over to the blind man, and sat next to him.

"I am blind, too. I suffer as you suffer. It is always night to me, as it is to you."

The blind patient shook his head. He was numb with sorrow. "I had hoped for so much. For three days I have walked and walked—hoping—always hoping, but even the Bwana can do nothing."

His voice trailed away.



Paulo had his arm round the other blind man's shoulder and was gently explaining that there was still light for one's soul.

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Dr. Bob Jones SAYS:



This is being dictated just as I am leaving for an eight-day evangelistic campaign in North Carolina. It seems that the older we get, the more things we have to do; but the Lord has been so good to us in giving us strength to carry on. You folks who have never been on Bob Jones University campus and who are not familiar with the variety of responsibilities here cannot possibly understand the burden we have to carry; but day by day, God sustains Bob, Jr., the President, and all of the executives associated with him; and He sustains me and helps me carry my share of the burden. This 1956-57 school year, from all indications, promises to be the best year we have ever had. There seems to be a stronger determination on the part of the faculty and student body to make this a record year, not only of academic achievement but of spiritual achievement. We feel that the only problem a Christian institution faces is the spiritual problem. If we can keep on keeping

Jesus Christ in the first place and underscoring in every department the evangelical spiritual emphasis, we know that the work in the academic field will please the Lord; and we also feel sure that He will give us through your friends the financial assistance we need. We want you folks who read this appeal to help us between now and January, and please make it as early as possible with the best contribution you can possibly make. If you haven't any cash you can invest now, write us and tell us you will put us on the list for a gift sometime after January 1. Don't forget to pray for us. Now, pray earnestly, and stand by us, for Bob Jones University is fighting a battle for God and for this generation and for generations unborn if the Lord Jesus Christ tarries. So please let us hear from you. Thank you and God bless you.

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST JIM MERCER, 1222 West 50th Street, Minneapolis, Minnesota, witnessed more than 40 first-time decisions for Christ during the eight days he led a meeting in the First Baptist Church, Oceanside, California. The pastor, Rev. Kenton F. Be-shore, sends a fine recommendation of Dr. Mercer, and reports that 150 made vows to start or re-new family altars.

EVANGELIST RANDALL GREEN, Spottsville, Kentucky, recently led a revival campaign in Hastings, Oklahoma. Fifteen baptisms were reported, and thirteen joined the church by letter.

EVANGELIST DEL FEHSEN-FELD, 4521 Jarboe, Kansas City, Missouri, and Song Leader **HARRY BUNDY**, 6265 Church Street, Los Angeles 42, California, conducted evangelistic meetings for three weeks under the auspices of the Arkansas Valley United Crusade for Christ. Rev. Frank E. Nies, general chairman of the crusade, says that "final figures are not yet available on the number of souls saved and others reclaimed, but they will be well in excess of a hundred. He praises God for Brother Fehsenfeld's and Brother Bundy's "extraordinary emphasis on revival in the church."

EVANGELIST JIMMY O' QUINN, P. O. Box 711, Garland, Texas, led the Calvary Baptist Church of Brownville, Texas, in a revival campaign. The pastor, Rev. A. Warren Stowe, reports 20 additions to the church by baptism, and 18 by letter.

EVANGELIST BOB OUGHTON, P. O. Box 50, Belleville, Illinois, conducted a two-week revival meeting in the Cove Bible Church, Martinsburg, Pennsylvania, August 19-September 2. Rev. Adrian Sprunger, pastor, recommends Brother Oughton as "one who preaches without fear or favor, one who is completely sold out to God, and one who is the pastor's friend." Several definite professions of faith were recorded and many rededications were made. Seven joined the church.

Evangelist Bob Oughton writes:

"Dear Dr. Rice:

"A few lines to let you know I haven't forgotten you. Am praying for you. Rejoice in the victories in Korea and Japan.

"You might be cheered to know after reading your message on "John the Baptist," I did what you asked preachers to do, and promised God I'd preach without fear nor favor, and [asked God] to make me another John the Baptist.

"Had sweet fellowship with Oscar Wells in North Carolina. He is a fine brother, an asset to your Staff, I believe.

"We had 20 saved Sunday morning. Pastor and I prayed and studied from 4 till 8 Sunday morning and the power fell. He will send in the report of the whole meeting. Sixty-two more for Sunday School last Sunday than first. Three hundred three last Sunday.

"God is still giving revivals, but we have to pay the price, as you've said so often.

"Pray for our meeting here in Roanoke Rapids, N.C., Union Gospel Mission September 16-30—two nights a city-wide youth crusade at high school auditorium. Many churches co-operating.

"Will get some more subscriptions here this week, Lord willing.

"Keep cheerful, dear father in the revival ministry. You have helped me more than you know. You have inspired me to be Galatians 1:10 instead of I Samuel 15:24. I love you in the Lord."

Evangelist Bob Oughton saw twenty-five people make first-

time decisions for Christ in a revival meeting at the Woodlawn Baptist Church, Rocky Mount, Virginia. Rev. Billy Martin, pastor, heartily recommends the evangelistic ministry of Brother Oughton.

Two good reports have come this week of campaigns conducted by **EVANGELIST DEL FEHSEN-FELD**, 4521 Jarboe, Kansas City, Missouri.

In the Oaklawn Baptist Church, Texarkana, Texas, 17 professions of faith for baptism were reported, with 14 joining the church by letter. The pastor, Rev. R. J. Simpson, says that Brother Fehsenfeld "will stir the saints to action for Christ, will lift and strengthen and fortify the pastor's hands and weld the pastor and church together with the Holy Spirit of God by his Spirit-filled preaching."

About 40 conversions were recorded in a two-week tent meeting held by Brother Fehsenfeld in the Grossman Grove, 3 miles east of Lagro, Indiana. Mr. Elroy C. Faust, general chairman, tells many unusual conversion experiences and thanks God for "a man fearless of men but one who fears God."

EVANGELIST DON SUMMERS of England, with a party of workers, led a crusade in a suburb of Bristol, England, in a Congregational church seating 900. There were some 60 adult professions of faith, a good many rededications, etc. Brother Summers expects to serve in the states next summer.

Noteworthy NEWS Notes

Dr. Chester Tulga Enters Bible Conference Field

Dr. Chester E. Tulga, for more than eleven years the Field and Research Secretary of the Conservative Baptist Fellowship, Chicago, Illinois, has resigned from this position to enter the Bible Conference field. He is widely known among the fundamental Baptist groups in the United States and Canada, is the author of the popular "Case Books" which have achieved a world-wide circulation. He is now serving as part time Professor of Contemporary Theology in the Conservative Baptist Theological Seminary of Minneapolis.

Address him at 6761 North Olmsted, Chicago 31, Illinois.

Sunday School-Attending Heirs Get \$500 Each

Nineteen potential heirs of Mrs. Kate Landes have good reason to reconsider the value of Sunday School attendance. Mrs. Landes left \$500 each to 17 nieces and nephews and two friends—if they could correctly answer a four-fold questionnaire she composed before her recent death. The questions: 1) Do you smoke? 2) Do you drink? 3) Do you attend church every Sunday? 4) Do you attend Sunday School every Sunday? The right answers, according to Mrs. Landes: "No" to the first two and "yes" to the others.

Three have answered satisfactorily and certified they are eligible for the \$500. Fourteen others replied variously, some of them

A few weeks ago we received a letter from some friends in Tennessee inquiring about "faith missionaries." These folks were especially interested in the type missionaries a "faith" board sends out and how they could go about supporting some of them. We thought Dr. Rice's answer would be of general interest to many of our subscribers, so we are reprinting it here:

"Dear Mr. & Mrs. -----:
"I am glad to have your letter.
"I suggest that you write to the Conservative Baptist Foreign Missions Society, 352 West Wellington, Chicago, Illinois, and ask them to suggest some missionary who needs individual support or partial support.

"Generally the faith missions check very carefully on the character and training of missionaries who want to go out under a faith mission board. Then if the board is thoroughly convinced that God has called a missionary to this work and that his preparation, character, and call are adequate, they suggest that the missionary go among the churches, present the work and raise money for his own passage and equipment and secure churches and individuals who will promise enough support to take care of the missionary.

"Then the missionary usually sends out a prayer letter to these people who are supporting him and gives information about how his work is progressing and writes personal letters besides the mimeographed letter. Money may thus be sent sometimes directly to the missionary or may be sent to the

faith mission board to be forwarded to the missionary.

"For example, my sister's daughter and husband, Dr. and Mrs. Charles Hurlburt, are missionaries under the Conservative Baptist Foreign Mission Board in the Belgian Congo. He grew up on the foreign mission field as a son of a veteran missionary. Both were trained at Wheaton College and she is a graduate nurse. Both are very fundamental, sound, spiritual young people. You might write and ask to receive their prayer letter and to see if you wish to support them.

"You may get information also from the Baptist World Wide Faith Mission, c/o Dr. Lee Roberson, Highland Park Baptist Church, Chattanooga, Tennessee, for information or you may write to Baptist Mid-Missions, 1120 Chester Avenue, Cleveland 14, Ohio, for information about their missionaries. This is an independent Baptist foreign mission board, very sound, supported principally by Regular Baptist churches and individuals.

"In Jesus' name, yours,"
(Signed) John R. Rice

The Influence of Christianity

It is a historic fact that hospitals are a creation of Christian times and of Christian men. The heathen knew them not. In that great city of ancient Rome there was not a single hospital—not even a single charitable institution. Fearful thought—a city of a

million and half inhabitants, the center of human civilization: and not a hospital there! The Roman Dives paid his physician; the Roman Lazarus literally lay at his gate full of sores, till he died the death of the street dogs which licked those sores, and was carried forth to be thrust under ground awhile, till the same dogs came to quarrel over his bones. The misery and helplessness of the lower classes in the great cities of the Roman Empire, till the church of Christ arose, literally with healing in its wings, cannot be exaggerated.

The worst kind of religion is no religion at all, and those men living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of men who but for Christianity might long ago have eaten their carcasses like the South Sea islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. So long as these men are dependent upon the religion which they discard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Chris-

tian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom. — James Russell Lowell, from *Gathered Gems*

in the dark?

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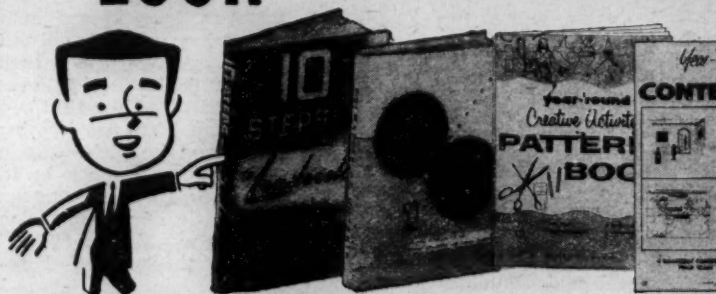
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Questions Answered by The Editor

Should Christians judge others?

Because there seems to be so many who are not settled on this matter of judging whether others are saved, I print here my answer to a good woman who wrote me about this question. Though sometimes sharp, yet it is written in Christian spirit to do good and to be helpful. I pray you who read this will never again be guilty of judging whether a person is saved, since you cannot tell. Jesus said, "Judge not!"

My answer is as follows:

My dear Mrs. ———:

Your letter has lain in my file to be answered since it came. I have read it a number of times and prayerfully waited for God to give me a message to you.

I am surprised that with the plain Scriptures and explanations that I gave that you still believe yourself perfectly capable to judge people's hearts. Your son was right when he said that Jesus was addressing hypocrites when He said, "Judge not." Those who judge are hypocrites, though they do not see themselves to be such. They are hypocrites in that they presume to judge others when they themselves are just as guilty often, in the heart, and are certainly self-righteous, not conscious of their sins and not admitting them. You say, "I have been severely criticized for saying certain people are saved and certain ones are not saved." Yes, and that is certainly proper—you should, be severely criticized. That is what Jesus is saying, that you need criticism and that you will get it. He plainly said, "Judge not, lest ye be judged," and then, "For with the same

measure that ye mete, it shall be measured to you again." If others judge you, then you are getting exactly what Jesus said you would get and you ought to get for your sin.

You say, "I have been trying to live with an unconverted church member now for ten years." You indicate that your husband says he has trusted Christ and has been converted. If so, it is certainly presumptuous for you to say that he is not telling the truth and is not saved—that you know more about his heart than he does. In the second place, something must be "rotten in Denmark" if you can live with an unsaved man ten years and not get him saved. I counsel you to study carefully and prayerfully First Peter 3:1-7, and see how God says for a woman to win her husband. You may not think that way works, but God says it does.

Again you say, "I was comparing notes with a Pentecostal woman preacher a short time ago whose husband is not saved, and we agreed perfectly as far as we went." I suggest that both of you may be agreed perfectly in the wrong way—that is that you may be as far out of God's place for a wife as she is out of God's place for a woman. For certainly the Scriptures expressly forbids a woman to preach or teach men or teach churches, or to have any authority over men in churches (1 Cor. 14:34, 35; 1 Tim. 2:11-15). In New Testament times there were no women preachers, no women pastors or evangelists, no women who took places of authority or leadership over men. That is not God's plan, and your Pentecostal woman preacher friend, though doubtless a good woman, is in rebellion and wrong. I have found literally dozens of cases where women preachers have unsaved husbands, husbands who do not even claim to be saved, although I do not know a single case where a reputable minister has an unsaved wife, that is one who does not claim to be saved. God has a reason, and His way works, while man's way does not work. So it would not be surprising if a presumptuous woman, who disobeyed God's command to "Judge not" concerning her husband, found she had little influence with him and could not win him to Christ, if he truly be unsaved.

I say the above kindly and praying God will use it.

Again you say, "I feel like, when someone says 'Judge not,' they are sort of saying one ought to bury his head in the sand!" Well, Jesus is the one who said, "Judge not," and if you feel like He is saying that one ought to bury his head in the sand, then the thing to do is to go bury your head in the sand. That is, a strange way to feel about a command of God, don't you think? Whatever Jesus said ought to be received gladly and reverently, and if He said to bury our heads in the sand, we would be perfectly safe in doing it, and that would bring forth greater blessing than the rebellion and self-righteousness that permits us to break His command and judge others.

You say that you believe Paul and Peter were so close to the Lord that they had access to all the gifts of the Spirit, and that the gift of the Spirit is the solution for us in these days. I am sure you are largely right. We need to be filled with the Spirit. But the Scripture does not indicate that any one Christian has all the gifts of the Spirit. In fact, First Corinthians 12:28-31 plainly shows that any one Christian does not have all these gifts. And then the last verse shows us plainly that love is a more excellent way.

I remind you that Peter did not judge Ananias and Sapphira, nor even hint that they were unsaved (Acts 5:1-11). They probably were saved. Saved people are punished for their sins, just as are unsaved people. Many Christians at Corinth were weak and sickly, and some had already died and gone to Heaven because of their sin, as you see from I Corinthians 11:30. And besides, it was not Peter who killed Ananias and Sapphira. It was God. Any time the Holy Spirit kills your husband, I will not blame you for it. But if you say he is unsaved when he says he is saved, then that, of course, is a different matter, and you sin in judging him.

COME! Just as You Are



By Oliver G. Wilson

"JUST AS I AM, WITHOUT ONE PLEA,
BUT THAT THY BLOOD WAS SHED FOR ME,
AND THAT THOU BIDST ME COME TO THEE,
O LAMB OF GOD, I COME, I COME."

A tourist's handbook and guide book carried the advertisements of hotels and motels. After describing the advantages of the particular hotel or motel, in easy readable type were the words: "Come in just as you are." That's the Gospel message.

If the wear and tear of daily living tends to get you down; if everybody, including yourself, gets on your nerves; if you are just plain bored and don't know what to do about it, the invitation is "Come as you are."

To those who are bowed down under the weight of a great guilt, tormented by an accusing conscience and shunned by those who stand on their own self-righteousness, come to Jesus as you are.

To those who are frustrated, from whom hope has fled, and who feel that life is a farce, the invitation is "Come as you are."

This is an aspirin age—a day of being half alive. At least, that's the way we act—as if "What we don't feel won't hurt us; what we don't like, put off until tomorrow. Then tomorrow, the real facing of our difficulties, and we sigh for the help of the "Lone Ranger" or "Super Man." The farther we go down that road the more frustrations we meet.

Come to the Lord Jesus Christ. The invitation is given to every weary individual. In every conceivable form of assurance God has called sinners to partake of His salvation. Yet some poor, sin-bound, mind-darkened sinner goes on in despair. Christ is the Day Star, the Light of Life, the Water of Life, the Bread of Life, the Hope of a despairing heart. The Spirit of God whispers to the depths of every heart, "Come." The Church, in all her divinely appointed ordinances, cries, "Come." Every believer in the highways and hedges is authorized to say, "Come."

You are invited. Come in just as you are. By delaying you do not ready yourself; by your self-efforts you sink deeper into the mire of sin and shame.

"God has promised forgiveness to your repentance; but He has not promised tomorrow to your procrastination."—St. Augustine.

Come penitently, come believingly, and accept this invitation from the heart of Infinite Love to come to the storehouse of His exhaustless wealth. Your guilt will be removed; your hope will be restored; new life will course through your soul. Come, just as you are; and come now.

—Wesleyan Methodist.

And in the case of Paul and Elymas the sorcerer (Acts 13:6-12), the sorcerer did not even claim to be saved, but was openly against Christ and Paul did not even pretend to judge the man's heart when he took him at face value, counting him what he openly claimed to be. Again, it was the hand of the Lord that made him blind, as you see from verse 11.

Now let me explain my boldness in writing you as plainly as I have. You said a very tender thing in your letter which touched my heart and gave me a feeling of responsibility. You said, "And there isn't any real pastor in town now to go to, so I am using THE SWORD OF THE LORD and you!" Thus I have written and in the tender love of a pastor and honestly trying to help. I believe that you will

Government in Business Dangerous and Wrong

The Sunday New York Times of July 8 carried a full-page advertisement with the heading: LABOR FEARS GOVERNMENT DEVELOPMENT OF NIAGARA POWER. The advertisement was paid for by the New York State Association of Electrical Workers (an AFL union with 80,000 members) and the International Brotherhood of Electrical Workers (with 550,000 members throughout the United States). The ten reasons given for opposing public development of Niagara River power are so cogent and concise that they justify quotation in full:

1. The Niagara project does not involve any legitimate government function—only the generation of power.

2. Private utility companies are ready, willing and able to do the job.

3. If government is authorized to develop water for electric power as a natural resource, other natural resources will eventually be taken over by government.

4. Private power companies pay taxes; government projects do not. The taxes so evaded would have to be made up later by all taxpayers.

5. The rates charged by private companies are regulated by the New York State Public Service Commission. There is no regulation of political operation.

6. Fair and lasting labor agreements are almost impossible with government agencies; business-managed utilities are easier to do business with and the union wants

to continue this way.

7. Private development of Niagara is supported overwhelmingly by the people of the area; only extremists who want to impose their philosophy on others favor public development.

8. Free enterprise in the power industry deserves to be protected on its record.

9. Government ownership of industry would bring labor under bureaucratic control and tend to make the American worker a servant to his government.

10. The New York State Federation of Labor, with 1,300,000 members, has endorsed private development of Niagara.

The two unions went on to say: "We like the free enterprise system that has made America great and the life of the American labor man the envy of the world. Our American system of getting things done makes sense—we want to retain it." And the advertisement ends with the famous quotation from Jefferson: "That government governs best which governs least."—From One Man's Opinion

All the New Deal, socialist plans which would put the government in business, taking away business from private enterprise, (as the Tennessee Valley Authority), is certain to increase taxation, hurt labor, lead to bureaucracy (government by bureaus), and to corruption. Socialism is wrong.—The Editor.

Not Only Necessary-- But Enough

By the late Dr. H. A. Ironside

In a hospital ward a lady missionary found an undersized and undeveloped little Irish boy, whose white, wizened face and emaciated form excited her deepest sympathy. Perhaps of about fifteen years of age, he scarcely looked to be twelve. Winning the lad's confidence by gifts of flowers and fruit, she soon found him very willing, and even eager, to listen to the story of the sinner's Saviour. At first his interest seemed of an impersonal character, but gradually he began to be immediately concerned. His own soul's need was put before him, and he was awakened to some sense of his lost condition, inasmuch that he commenced seriously to consider how he might be saved. Brought up a Romanist, he thought and spoke of penance and confessional, of sacraments and church, yet never wholly leaving out Christ Jesus and His atoning work.

One morning the lady called again upon him, and found his face aglow with a new-found joy. Inquiring the reason, he replied with assurance born of faith in the revealed Word of God, "O Missis, I always knew that Jesus was necessary; but I never knew till yesterday that He was enough!"

It was a blessed discovery, and I would that every reader of these pages had made it. Mark it well: Jesus is enough! "He, of God, is made unto us wisdom, righteousness, sanctification, and redemption." "Ye are complete in Him." "God hath made us accepted in the Beloved." These are only a few of the precious declarations of Scripture which show clearly

take it to heart as you would if an honest pastor, whom you trusted, spoke to you, kindly explaining what he lovingly believed was God's message to you.

I trust that I may soon have happy news from you about your answered prayer and peace in your heart concerning your husband.

Will you write to me again? And write as frankly as you like, just so you write in Jesus' name.

In the Saviour's name, yours,
John R. Rice

that Jesus is indeed not only necessary, but enough.

It is believed by most people that Jesus is necessary. The whole fabric of Christendom is built upon that. But, alas, how few realize that He is enough!

You see, it is not Christ and good works, nor Christ and the Church, that save. It is not through Christ and baptism, or Christ and the confessional, that we may obtain the forgiveness of our sins. It is not Christ and doing our best, or Christ and the Lord's Supper, that will give us new life. It is Christ alone.

Christ and—is a perverted gospel which is not the gospel. Christ without the and is the sinner's hope and the saint's confidence. Trusting Him, eternal life and forgiveness are yours. Then, and not till then, good works and obedience to all that is written in the Word for the guidance of Christians, falls into place. The saved soul is exhorted to maintain good works, and thus to manifest his love for Christ. But for salvation itself, Jesus is not only necessary, but He is enough.

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Organ Music During Prayer

By Dr. John R. Rice

In many good churches we have been offended and grieved at the custom of playing the pipe organ or piano during prayer. This custom, intended, we are told, to create the spirit of "reverence," in fact does nothing of the sort. It distracts the mind from calling on God. Certainly the organist cannot hear the prayer nor join in it and say Amen, nor can anyone else who pays attention to the music. The organ actually hinders prayer. It is as foolish as to have a chalk-talk during prayer, or a lecture, and a good deal more foolish than the custom some groups observe, of having several pray aloud at the same time. That may be, and often is, sincere and fervent prayer, although it creates disorder and hinders strict attention. But the organ music during prayer is not a part of fervent prayer. It is form, pure and simple, and the motive back of it is carnal and worldly. To say that it creates "a reverent atmosphere" is another way of saying that it is a high type of entertainment; and entertainment mixed with prayer must be an abomination to God.

If aesthetics, or the enjoyment of beauty, is true worship, then Roman Catholics with their fine paintings, their marble statues of the saints, their sonorous Latin words, the robed priests and altar boys, their memorized prayers, and crucifixes and incense are right; and those of us who believe in a personal, heartfelt Christianity with an intelligent personal approach to God through faith in Christ alone, are wrong. Music during prayer, except when everyone gives attention to the words of a song which is in itself a prayer, is formalism, ritualism, which in religion is an abomination to God.

Prayer is not reverence, not aesthetic feeling, not simply adoration or praise. Prayer, in the Bible sense, is definitely asking God for something and to make it a mere form, however beautiful, is a wicked sin.

I beg pastors and Christian workers to do away with this abomination, this form without power, this letter without the spirit, this patterning after Rome.

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(Continued from page 1)

Home: Courtship, Marriage and Children.

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The book has a Madonna-like picture of Mrs. Rice and baby Joy, who was born on Dr. and Mrs. Rice's sixteenth wedding anniversary. It has a marriage certificate and family record, and is ideally suited as a gift for young married couples or those planning marriage. The book may be yours for \$3; or, better yet, you may have it absolutely free by sending \$10 for six one-year subscriptions to THE SWORD OF THE LORD at once (for Canadian and foreign subscriptions add 50c per year.)

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Read what the late Dr. H. A. Ironside, pastor of Moody Memorial Church, said:

"In this volume Dr. Rice speaks as a pastoral counsellor on questions that many ministers studiously avoid. He is both scriptural and practical. A careful consideration of many of its chapters, coupled with a sincere desire to practice the truth therein set

forth, might save many a family from shipwreck.

"While Dr. Rice is always frank and straightforward, he is not rude or vulgar. No one will find his or her sensibilities offended by what is here set forth plainly on subjects which are often considered taboo among modest people."

Dr. J. C. Macaulay is on the faculty of Moody Bible Institute, Chicago, was long pastor of the Rice family in Wheaton. Dr. Macaulay says:

"The author rebukes sin fearlessly and even scathingly and applies biblical principles as he understands them without hesitation and right to the hilt. This is both startling and refreshing in a day largely given to halfway measures and softening of issues. At the same time, there are chapters so tender that one can scarcely read them without a lump in the throat and tears in the eyes.

"The best commentary on the author's thesis is his own home. This reviewer would suggest that the author is very modest in his references to his family. A man whose six daughters are such happy, true Christians has a right to a hearing on the questions discussed in his volume."

Dr. Philip Howard, editor of *The Sunday School Times*, not only wrote a fine appreciation and commendation of this book in that great Christian magazine, but ordered five extra copies, one for each of his children.

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Repent or Perish

(Continued from page 1)

of Pentecost Peter preached repentance to thousands of people. Paul stated that he preached "repentance toward God, and faith toward our Lord Jesus Christ." Our repentance is to be toward God, for it is His law that we have broken. Our faith is to be toward Christ, for He is the object of

saving faith. The Bible tells us that we will never get to God and Heaven as long as we hug our sin to our hearts. Yes, repentance surely is a Bible doctrine.

2. The Idea of Repentance Is Not Pleasant to the Natural Man

The sinner doesn't want to give up his sins. He will give up his money and give up his time, but he wants to hold on to his sins.

Sometime ago I asked a man how he liked his new preacher. He answered, "Some of us like him quite well, but others don't like him because he speaks out too plainly on the matter of sin." That is the attitude of the natural man. He doesn't want to be disturbed in his sin. The idea of repentance and turning away from sin is repugnant to him.

Suppose that you have a cancer which is eating your life away. Is the doctor doing you a favor by telling you that your condition is not critical and that it can be cured by the rubbing on of a little ointment? No, the cancer must be taken out by the roots before there is any hope of your recovery. Neither does the preacher do you a favor by smoothing over the matter of sin. The only hope for a sinner is to realize that he has sinned and to tear that sin out by the roots through repentance toward God and faith in the Lord Jesus Christ.

II. What Repentance Is Not

1. The Fear of God Is Not Repentance

When they think that death is near, some men have a great fear of going to meet God. After living for many years without God, they cry out to Him for help in that hour. But a fear of God is not

repentance. These men often recover and go on living without God just as they have done before.

Some years ago an earthquake struck Charlestown, South Carolina. It is said that the bartenders in the city ran out into the street and cried out unto God, promising that if He would spare them, they would live for Him. But when the earthquake was over and there was no more danger, they went back to their damnable practices again. They were afraid of God, but they did not repent of their sins.

A chaplain returning from the battlefields said that he often heard men cry out unto God when they lay wounded and dying. They did not use His name in blasphemous terms, as they often did in the barracks, but they cried out reverently, "O God, help me!" But fear of God is not true repentance. One of our preachers tells about

(Continued on page 7)

Others

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Repent or Perish

(Continued from page 6)

this thing that happened in his church on a Wednesday night. Just before the prayer meeting hour ended, a Christian doctor rushed in and said to the congregation, "I have just been to see a man down the street. If I know anything about a man's condition, I know that he is dying. But he asked me a few minutes ago if the people were gathered at the church for prayer tonight. When I told him that they were, he asked me to come and request that you pray for him. He solemnly promises that if God will permit him to live, he will give his heart to Christ, join the church and live for the Lord."

The pastor then offered a very earnest prayer for this man, telling God of the promise that the man had made. That man's condition improved during the night and in a few days' time he was well and able to go back to work again.

One Saturday the preacher met him on the street and said to him, "Won't you come to church tomorrow and make good your promise?"

The man said, "Preacher, I am sorry, but I am behind in my work so I won't be able to come to church tomorrow."

"But," said the preacher, "don't you remember the solemn promise that you made to God?"

The man answered, "Oh, yes, I remember that. I was in trouble then and I needed help. Someday when I have the time I will come and make good my promise."

A few days later this man was at the railway station waiting for his train. He was talking and laughing with some other men. Suddenly he clapped his hand to his heart and fell upon the pavement. They called an ambulance and he was dead before the ambulance reached the hospital. He had feared God and cried out unto God in his hour of need, but he had not repented of his sin.

2. Feeling Badly Over Sin Is Not Repentance

The men in the penitentiary feel badly about their sin, but their sorrow has come about because they were caught. There is no repentance in their hearts. They will get out someday and go back into sin again. You can clothe yourself in sackcloth, sit upon the ash heap and weep rivers of tears, but this will not be repentance.

3. Conviction Alone Is Not Repentance

In my first pastorate, a fine man came to our church every Sunday night. One night I talked to him about his soul's salvation and he told me this story. Some years before in a revival meeting he had come under deep conviction for sin. He said that for days he could hardly sleep or eat. He knew that he was lost and he knew that he needed Christ. But he let those days go by without making any move toward the Lord. After the meeting this feeling of deep conviction left him, and he said that since that time he felt no desire toward salvation and the better life. Yes, a man can be deeply convicted for sin and yet not repent of that sin.

4. A Confession of Christ With the Lips Is Not Repentance

Repentance goes down deeper than that. I am thinking now of a young man who made what seemed to be a glorious confession of Christ in a church one night. But

the next night, when the people gathered for the service, this man was in a drunken condition on the street. He had confessed Christ with his lips, but there had been no change of heart.

5. Joining a Church Is Not Repentance

If a man is a Christian, he ought to join a church. Christ put the church down here for a Christian to live in and serve through. A Christian makes a tragic mistake if he doesn't line up with the church and use all of his influence for the Lord. But simply joining the church is not repentance. The rich man in Hell cried out, "Father Abraham," but he had never repented of his sin. Ananias and Sapphira were members of a church, but evidently they knew nothing of repentance. Nicodemus was a big man in religious circles, but Jesus told him that he must be born again. The simple matter of joining a church is not repentance.

III. What Repentance Really Is

Repentance Is a Complete Change of Heart

In the army a man is taught to march forward. Then he is ordered to halt and turn "right about face." He is then ordered to march in the opposite direction. This is a true picture of salvation if we remember the two essential steps which must be taken. These are the steps of repentance and faith.

A man marches through life. His back is upon God and Christ and Heaven. He is marching in sin toward death and Hell. Then the Holy Spirit cries out, "Halt!" Under deep conviction for sin, the man turns "right about face." He has repented of his sin and exercised faith in Christ. Now his back is upon Satan and death and Hell. He is marching toward God and Christ and everlasting life. Repentance is a complete change of heart. It is a turning from sin and a turning to the Saviour. Repentance is that act of a man turning his back upon sin and taking God's side against that sin.

IV. What Repentance Does for a Man

1. It Brings Him to Jesus

If a man really repents of his sin, he will come to Christ for salvation and everlasting life. He will say good-bye to his sin and follow the Saviour.

Dr. Robert Stuart McArthur was for many years pastor of the Galvary Baptist Church in New York City. One Sunday night a wealthy man came to him and said, "Dr. McArthur, if I become a Christian, will I be required to give up my money?"

Dr. McArthur replied, "I cannot answer that question. If you become a Christian and God calls on you to give up that money, you must certainly do it."

This man, who loved his wealth, said, "I will think about this matter for a week and I will tell you next Sunday night about my decision."

The next Sunday night the man came back to Dr. McArthur and said, "Dr. McArthur, I have decided to hold on to my money. If God and Christ and Heaven must go, I will simply let them go. I am not going to give up my money."

Is there something which you are holding to your heart—something which means more to you than God and Christ and everlasting life? It isn't worth it, my friend. Give it up and come to Jesus. He will give you far more than you give up.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8:36.

I can see Pilate standing yonder on his balcony. A great multitude fills the courtyard. On one side of Pilate is Christ the Saviour; on the other side is Barabbas the criminal. Pilate gave the multitude a choice. He said to them, "Here is Jesus, who is called the Son of God. Here is Barabbas, a well-known criminal. Which one

of these shall I release unto you?" And the multitude cried out, "Release unto us Barabbas." They chose Barabbas instead of Christ. What is your Barabbas? What is that thing which you have chosen instead of Jesus? It will surely take you down to Hell. Come to Jesus and let Him take you up to Heaven.

2. It Causes Him to Straighten Up the Past

One of the great Methodist bishops worked for a railroad before he was converted. During that time he stole many things from the railroad company. He said that after he was converted he had to pay back hundreds of dollars in order to feel right in his heart about the matter. He said also that he had to go to several places and pay boardinghouse keepers some money which he had "beaten them out of" before he was converted. When a man becomes a Christian he wants to straighten up the past.

A little girl came to Gipsy Smith one night and gave him a fountain pen. He said to her, "Why are you giving me this fountain pen?"

She answered, "I stole it from my little girl friend. She thinks that she lost the pen. But tonight after hearing you preach, I see that I have done the wrong thing and I want to get rid of the pen."

Mr. Smith told her that she should take the pen back to the other girl, confess her sin and ask for forgiveness.

The next night when he gave the invitation the little girl who had stolen the pen came down the aisle to accept Christ as her Saviour. But she was not alone—she brought the other girl to accept Him also. The other girl had been so deeply impressed by her action that she was caused to feel her need of Christ also.

The Philippian jailor delighted in beating Paul and Silas with many stripes. But after he was genuinely converted, he was glad to come and wash those stripes and do all that he could to comfort these servants of God. When a man really comes to know Christ, he wants to wash all the stripes and straighten up all the past.

3. Repenting Causes Rejoicing

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Yes, there is joy in Heaven—joy among the angels. And surely there is great joy in the heart of Christ when a sinner repents and turns to Him for salvation. But we think of the joy which comes to the sinner when he repents.

One Thursday night during a revival meeting, a young man came to me and told me that he wanted to talk to me. We went over into a Sunday School room and he fell down upon his knees by the chair. He was under deep conviction for sin. We talked and prayed together and then in a little while he was rejoicing in the Saviour. The next Thursday night he came to me and said, "I have been a Christian for one week. I have had more happiness packed into this one week than all the other twenty-four years I have lived." Repentance had brought rejoicing to his heart.

Repentance also causes rejoicing in the hearts of our loved ones.

One night another preacher and I had dinner in a certain home. The wife in that home said to me, "I am glad that we are having a good revival. My husband is coming home tomorrow and he will be in the service tomorrow night. He is not a Christian, but I have been praying earnestly for him for many years."

The next night just before I stood up to preach, I saw her come in with her husband. After I had preached and given the invitation he was the first man to walk down the aisle to accept Christ. When he took my hand, he said, "You were preaching straight to me tonight. I cannot hold out against the Saviour any longer." After the service his wife came up and put her arm around his neck. She would laugh for a while and then cry for a while. She shouted and rejoiced because God had saved her husband. The next night when he was baptized, she seemed to be just about the happiest woman

in all the world. The repentance of her husband had caused great rejoicing in her heart and home. Maybe your repentance will bring rejoicing to the heart of someone who has prayed for you for a long time.

Repentance is the first step to God. Will you take it? What will God do for you when you repent of your sin and trust His Son as your Saviour? I can never tell you all that He will do. He will blot your sins out of His heavenly record. He will adopt you into His family. He will bring peace to your heart; He will comfort you in sorrow; He will answer your prayers; He will guide your footsteps. He will be with you in the hour of death and take you home to Heaven at the end of the way.

A godly widow who lived near the sea had an only son. When the son grew up to manhood he rebelled against his mother's piety and prayers. One night in order to get away from his mother and home he signed on board a freighter and sailed away to the other side of the world. That night his mother left a lamp burning on the table by the window for him. He did not return that night, but the next night she again lighted the lamp and placed it by the window. Night after night the lamp was there ready to welcome the boy and light his way home. Finally after many months this boy became sick of his sinful and wayward life and decided to come home. He landed late one night and as he left the ship he saw many lights blinking along

(Continued on page 8)

And After

ARMAGEDDON

... What?

Armageddon may be even now on the horizon. Read carefully Revelation 7 and you will recall the 144,000 of the twelve tribes of Israel who spring up to evangelize the remaining peoples of the world, each a mighty Paul in spirit. These are all Jewish; the Holy Spirit even puts down the names of the tribes: Reuben, Simeon, Levi, Joseph, Benjamin, etc.

These 144,000 will testify to the soon coming of the Lord Jesus Christ, to the soon establishment of that Kingdom which shall never be destroyed. They will even be martyred for their testimony. How we wish that we had the voice of a thousand trumpets to sound the transcendent importance to our churches of evangelizing Israel now! There is not a moment to lose!

Give Israel the Gospel Torch

It is to this task of Gospelizing the Jews that we are committed. We are traveling together—you to whom God also has given these visions and we of the American Board of Missions to the Jews as your servants, as the agency through which you can operate. Let us advance together in discharging faithfully the duty put upon us by the inescapable challenge of obedience to His will. What a privilege is such a calling at a time like this! It is later than we think! And sooner than we think we shall hear the shout from the heavens above and shall be taken up away from the judgments that will then be poured out upon this earth with unrelenting fury because God's patience will have been fully exhausted. Are you with us? Your fellowship in this work of God's urgency will qualify you for the blessed promise of Genesis 12:3.

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Repent or Perish

(Continued from page 7)

the shore. But he was looking for only one light—his mother's light. As he neared his home he saw the light shining brightly in the window. Running as fast as he could, he soon burst into the door and was received into the loving arms of his mother. She said to him, "Son, the lamp has been burning for you ever since you left

home. I felt that God would answer my prayers—I knew that some day you would be coming back."

There is an old song which says: "As long as the light holds out to burn The vilest sinner may return."

The light of God's mercy is shining for you right now. God is

waiting to save you. Christ is ready to receive you. What are you going to do about it? For you it is repent or perish. It is turn or burn. It is life or death. It is Heaven or Hell. Which shall it be?

Sinner, Repent Now!

You have read this striking and scriptural sermon by Dr. Herschel Ford, noble Southern Baptist pastor of El Paso. Now let the editor urge you to heed Brother Ford's earnest and scriptural plea. Will

you, here and now, turn your heart from your sins and trust Jesus Christ to save your soul?

You must choose between your sins and Jesus Christ. If you have not already taken Christ as your Saviour, giving Him your whole heart, I beg you to do so today.

If you will honestly turn from your sins, will trust Jesus Christ to forgive your sins and save your soul today, I beg you to sign the following statement, copy it in a letter, and mail it at once. We will send word to Dr. Ford, and I know that he will rejoice with us. And I will send you a personal letter of encouragement and help. Will you now, this moment, turn your heart from your sins, trust Christ to save you, and then seal that holy decision by signing, copying, and mailing it

today?

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Ford's sermon on "Repentance." I realize that I am a poor lost sinner who needs forgiveness. I acknowledge that God is right, and my sins are wrong. I believe Jesus died on the cross to pay for my sins and is willing to forgive me as He offered to do. So, here and now, this moment, I ask Jesus Christ to forgive me my sins. I turn my heart from my sins and put my trust in Jesus. He promised to save those who come to Him and so, the best I know, I come today. Please tell Dr. Ford that I have trusted Christ, and that I now set out to live for Christ and will claim Him openly as my Saviour.

Signed _____

Address _____

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OF THE LORD when answering
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Loving the Wrong World

(Continued from page 1)

was not bodily fear; it was not because the terror of Nero was upon him; it was not because the lions were very near and his courage was unequal to the test. It was because there was, after all, in this man's heart a love for this world. Though he had gone on under the first impulse of his conversion and of his early consecration in the highest type of service, that love of the world was lingering always, and at last it drew him away, and he deserted the service of God and went off to Thessalonica, "having loved this present world."

Demas Was an Ordinary Christian

We are not to suppose for a moment that Demas was an apostate from the faith. What he gave up was service and consecration; and what he did was to descend to a lower level of Christian living; but he got down to about the average, that is all. I want to say with all possible emphasis that we must cease to look upon him as an uncommon sinner. The whole point of warning lies in the fact that he was a very common sinner. Thousands, in other words, start out in the Christian life with a high ideal of what a Christian ought to be. . . . But sooner or later the pace slackens, service grows languid and intermittent, prayer is neglected, and fellowship with the saints is forsaken, and the life falls to the low level of the average. This is, alas, the usual thing. What is the matter? The world was never cast out of the heart. There never was a clean break with it. That was the difficulty. . . .

Now let us look together into this matter, this perilous love of the world which wrecked the service of Demas.

To Love the World of Nature Not Wrong

A number of different words in the original are translated in our New Testament by one word, "world," so that we really get a confused idea of what the Holy Spirit means in the different uses of these words. Sometimes, by "world," for instance, is meant this earth—the world of nature, that which God has made here, the creation. Now, is it wrong to love the world of nature? Would God, even, cease to do that? Can we think of it for a moment! . . . The words of the Lord Jesus Christ are full to saturation with the very spirit of natural beauty. His disclosures glow with picture and parable drawn from the world of nature about Him. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that even Solomon in all his glory was not arrayed like one of these." How often must Jesus have pondered the beauty of the lily in the fields about Nazareth! He lived with nature, He knew nature, He loved nature. . . .

And we may say in a very real sense that most Christian men and women have always loved the world of nature. I think that in all the ages of the church there has been no more Christly man than St. Francis of Assisi, that ardent

and simple soul so utterly unspoiled by Rome. How spontaneous his love of nature was! He called the sun his brother, the little birds were his brothers and sisters. He always told his associates, when they were planting their vegetables, that they must "leave a little room for our sisters, the flowers." . . . You will remember how heartily Luther loved the German mountains. Christmas Evans said, "The mountains help me to pray." They helped Jesus before him. . . . It is not wrong to love nature. It is Christly and right.

We Should Love People

Then again, by the word "world" is meant the people living on the earth. This designation includes the ties of nature and social order. Is it wrong to love the world of humanity? "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Should we withdraw ourselves from human contact, from fellowship with human sorrows and needs? Should we seek to stand aside out of the great tide of human thought and human sympathy and sorrow, and human suffering? Why, Jesus flung Himself into the very vortex of it. Oh, no, it is not wrong to love the world of humanity.

But to Love the Satan-Led Ungodly System and Standards About Us Is Sin

But sometimes by "world" is meant this age, this present world system of things; the vast organization of social and economic forces, and even of cosmic forces (for the very forces of nature have been harnessed by it and subjected to it), under the leadership of Satan. This is the bad sense of "world" in Scripture. Jesus said Satan was its prince, and Paul said Satan was its god. It is in possession here—this "present" world. It hated and crucified Christ. It was the religious part of it that did that, and in the name of God. It is composed of all intelligences, human and natural, apart from God in Christ. It is often brilliant, cultured, agreeable, amiable, fascinating, even religious. In this latter phase its ministers are often transformed as angels of light, but the whole vast system is based upon selfishness.

If you will really look for one moment at the life of the world, at the forces which are at work here, at the basis upon which the system itself is organized, you will see that it is not in the smallest respect nor in the remotest degree organized upon divine principles. Selfishness, not benevolence, rules it. Of course we have benevolent hands stretched out here and there to those whom the world has crushed in its mad rush onward in the pursuit of wealth, ambition and pleasure, and we try to think there is a vast deal of tenderness and right feeling in the world; but if we look a little closer, we discover that by far the greater number of hands are Christian hands. But this world system is organized

(Continued on page 9)

God-revealed secrets for Christian women and girls on happy home life, Christian influence, relation to fathers and husbands, and Christian soul winning and service. Fascinating Bible answers for all who want to know God's will for women in home, church, and society in this book. . . .



BOBBED HAIR, BOSSY WIVES AND WOMEN PREACHERS

By Evangelist John R. Rice, D.D., Litt.D.

Many Questions You Have Wondered About Now
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1 Does it matter to God about whether a woman's hair is long as nature grows it, or cut? Where is this discussed in the Bible? What spiritual lesson is symbolized by long hair on a woman? Why is long hair forbidden for men? What is the relation between Eve's sin and God's plan for women today? How is the sin of bobbed hair related to the fall of angels?

2 Should marriage be a partnership between man and woman as equals, or as between senior and junior partners? Should wives obey in matters of religion and conscience? Should Christian wives obey now as Old Testament wives were commanded? What if a Christian wife has an unsaved husband? Should she obey him? How does a woman's rebellion against her husband sometimes block the answer to her prayers?

3 What is God's plan for women in the church? Should women preach in the pulpit? Should they teach classes of men, mixed classes including men? Should women superintend Sunday Schools? Go as missionaries? Give missionary lectures? Pray in public? Should they teach women or children, sing solos or in choirs, join in prayer meetings? How far may women go in soul winning?

These and many other questions are answered plainly, kindly with exact proof from the Bible, giving Scriptures you did not know were in God's Word! It answers questions so controversial that most Bible scholars dare not give you the plain teaching of the Bible. Thousands of unhappy homes would be made happy by a prayerful study of this book.

Life Changing Blessings From This Book

Thousands of copies have been distributed. Hundreds of letters pour in, telling of blessings received through this book.

"...For a long time I did not send for your book, because I did not think I would be interested. I did not think those questions were important and I did not think I would agree with you. But I find it is one of the most instructive, one of the most revolutionary books I have ever read. It is very much contrary to public opinion, especially among women, but I heartily believe and know that the Bible plan is the only one that works successfully. Mrs. B. did not want 'obey' in the ceremony when we were married; now she wishes it had been there. She says that her eyes have been opened to how false her former views were, and to a new and better way of living." Rev. E.W.B., N.H.

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me BOBBED HAIR, BOSSY WIVES AND WOMEN PREACHERS to read. It has changed my life completely and I can honestly say that since I have heeded God's Word in my life as a wife, our marriage has been ever so happy. In a backslidden condition I married an unbeliever, but through the prayers of other Christian friends I was restored and later my husband found Christ. Your booklets in the past year have enriched both our lives. . . ."—Mrs. Roy L. S., Berlin, Mass.

"I just want to tell you how much we appreciate the message in that book, BOBBED HAIR, BOSSY WIVES AND WOMEN PREACHERS. I have had more letters telling what it meant to their lives than any other book we have distributed on the radio program since Jan. 1. I wish I could place this book in the hands of every family in the country. It needs to be more widely circulated. We are going to keep a supply in stock here all the time."—Rev. L. E. Shelton, New Orleans, La.

"Your book has helped me oh, so much! I read it first, and Dr. Rice, I was alone the night I read it, and I could see myself as I read on and on and I began to cry, for I knew I had failed my husband, but most of all, my God. I read it twice. The 'bossy wives'—I couldn't believe that those Scriptures meant what they said, but my heart was open and God knew that I loved Him and wanted Him and wanted to do His will. Thank God for that book and for God's Word! I believe my husband will be saved now. I'm letting my hair grow long."—Mrs. S. K., E. St. Louis, Ill.

This is a lovely clothbound book, 91 pages. Rich orange cloth stamped in gold. Book has picture of author's wife and six girls, separate picture of Mary Lloyds with braids and of Elizabeth with her long, wavy hair down before the mirror.

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Loving the Wrong World

(Continued from page 8)

with consummate skill. Like a lottery, it offers a few prizes—pleasure, power, riches and fame—which are alluring and fascinating; but with the glitter of these it blinds and deludes the wretched millions who can never gain them. That is the world that Demas loved.

Observe, it is this *present* world. There is, then, another "world." The word suggests a comparison between this age in which we live and that which is to come. The essential difference between Paul and Demas was that Demas lived for this world, and Paul lived for that.

What Is a Worldly Attitude?

Notice another word Paul uses: "Having *loved* this present world." Let me hold your attention upon that word "loved" for a moment. A great many efforts have been made to draw a dividing line between worldliness and spirituality upon the basis of things—defining some things as worldly and others as unworldly—but they have never succeeded. The line cannot be drawn there. The man who rides in a phaeton is very apt to think that the man who rides in a coupe is worldly; and the man who walks is apt to think that the man who rides in a phaeton is worldly. But this is a sliding scale which can never give an absolute standard.

Then the effort has been made to reduce life to the condition of absolute necessity, which is the utilitarian view. This has invariably failed. Why? Because God is against it. God did not try to do without flowers, nor did He make them all black. We are something more than body. We have other needs than food, and shelter from the inclement weather. This is the least and lowest part of man. He has a spirit and a soul. The mind and the heart have needs as imperative as those of the body . . . Suffice it to say that the line can never be drawn upon the basis of things . . . There may be just as much worldliness under a sunbonnet as under a crown; and cleanly and beautiful surroundings may go with sweetest humility . . .

I wish still to hold your minds for a moment to that word "loved." "Having *loved* this present

world." Did you ever notice what John gives as the contents of the world in this bad sense of the word? He says, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride (or ostentation) of life, is not of the Father, but is of the world." Now what does this "lust" mean? It is over-desire, love and eager pursuit of things for the mere gratification of the body, of the eye, and of the love of ostentation—display . . . The fixing of the heart upon these things, so that they become the real object of life.

Does not this give us an easy test? What, upon the whole, are you living for? The present or the future? It is a very simple matter. For instance, you have a thousand dollars to invest. You do not require it for any legitimate need, either physical or intellectual. Do you naturally try to make some more things out of it? Or do you invest it in heavenly securities? If you had it, would you support a missionary with it, use it for the present needs of humanity, or buy a corner lot with it? We are entitled to use what is really needed for the best development of life here and now. The test falls upon what is more than this. All surplusage is detrimental to the real life.

Now, Demas felt for a time the power of unseen things; then he went back to the things which are seen. In this he was a type of the majority of us. Let us be humble enough to say that. The fact about us is that most of us lead divided lives: sometimes we are fellow-laborers with Paul, and sometimes we go away from him to Thessalonica. That is the fact about it.

Three Rules for Victory Over Worldliness

But is this all? Are we left here in the midst of these things seen, with mere pious precepts about them, but with no power of victory over them? Not so. The Scripture points out the secret of victory as clearly as it points out the offense and the peril. Will you try to hold in your minds three things in which victory over the love of this present evil world is to be found?

First, *keep the distinctions clear*. Remember that worldliness is not

in things, but in the love of things. Do not confuse beauty, refinement and culture with worldliness. They are as far apart as right from wrong, as nobility from baseness. So do not try to be hating something which God is not asking you to hate nor seeking to help you to hate.

Second, *keep your conscience exercised toward God*. There is among us so much exercise of conscience toward each other. We are thinking of the opinion of this one or that one. Keep a conscience exercised toward God. The love of mere luxury and ostentation creeps in insidiously when we are not walking with God, and we persuade ourselves that we need them and that our desire for them is innocent and right and pleasing to God. But when we are walking in the white light, we do not need to be afraid of our blessings. We can "use the world as not abusing it."

Lastly, *the love of the world, which is the desire for things, beyond their power to minister to our best good, can never be overcome by effort, but only by faith*. "This is the victory that overcometh the world, even our faith." How does faith overcome the world? Faith makes unseen things real. Faith, when full of the vigor which comes from unclouded communion with the Father and Son, keeps before us the actuality of the things toward which we are going. It makes unseen things real, and we remember that gold is used in the new Jerusalem just for building and paving material; and when perhaps we are feeling a desire for some insignificant pearl in a jeweler's window, faith reminds us that the gates of that city are each one entire and perfect pearl, and that the very foundations are precious stones. So walking by faith we keep the right proportions between the little things of the passing moment, and the great eternal verities, and the hold of these seen things is loosened and we are able to do with them or without them. We are able to walk free of them. Our hearts are not entangled with them, and we are always thinking of those things which are above where Christ sitteth on the right hand of God; and we are neither oppressed by the possession of things nor depressed by the deprivation of them. "This is the victory that overcometh the world, even our faith."

(Reprinted from THE DALLAS (Texas) MORNING NEWS of October, 1905.)

Principles of a Successful . . .

(Continued from page 1)

willing to follow God's plan for a home. How could anyone be a good father or a good mother of children who does not know and does not love God? And how could anyone keep his vows of marriage adequately, spiritually, who does not love God and does not plan to please God?

The relationship of husband and wife is so intimate, so dear, as well as so permanent, that there is certain to be a continual heartache and continual clash of will and purpose between the husband and the wife when one is saved and the other is lost.

At first, the attraction of love is so great that each dreams the other is his perfect ideal. The proverb well says that, "Love is blind." Many a Christian girl has married an unsaved man and in her foolish heart thought, "After we are married, he will never drink again. He says he loves me so much he will go to church with me. He is so dear and good and lovable, surely all he needs is to join the church." Such girls have found later to their deep distress that they married an ungodly man. The devotion of love to a wife is not strong enough to make a good man out of one who does not love God. No Christian girl is ever safe to marry an unsaved man. No Christian man is ever safe to marry an unsaved girl. Such marriages do not usually turn out well and happily. They never turn out happily except when God in His great mercy helps one mate to win the other. How often that never comes to pass! And how often, if it does come, it comes only after years of heartache and trouble and sin and burden!

On this matter, II Corinthians 6:14-16 says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and

what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

You see, a saved person and an unbeliever cannot have real fellowship. "What fellowship hath righteousness with unrighteousness?" They cannot have real communion, for "what communion hath light with darkness?" You see, there is an innate and fundamental difference in the life and character and heart attitude of one who is saved and one who is lost. One loves God and the other despises Him. One has trusted Christ for salvation, the other has rejected Him.

There can be no real concord between a Christian and an unconverted sinner, because, "What concord hath Christ with Belial?" Or again the Scripture says, "What part hath he that believeth with an infidel?" (The word infidel here is simply the Greek word for unbeliever.)

How can a married couple live in agreement day by day, one saved and the other lost? For verse 16 says, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." A saved person has the indwelling Spirit of God who abides in his body, and that is the one great central fact of his life. Whether you know it or not, whether you are always conscious of it or not, if you are a converted person, a child of God, the Spirit of God dwells in your body and your body is the holy temple of God. How wicked, how certain to lead to heartache it is when a Christian turns this temple of God over to the control and

(Continued on page 10)

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Puzzle Number 45

CLEWS ACROSS

- Observed
- A country celebrated for its gold—proverbial for its fineness (I Ki. 9:28)
- Land where Cain dwelt
- Father of Shammah. (II Sam. 23:11)
- Organ of sense
- A Manassite. (Num. 13:11)
- Twelfth letter of the Greek alphabet
- The king's carriage
- Altar erected by the tribe of Reuben, Gad, and Manasseh (Josh. 22:34)
- Form of sport
- Ashen
- King of Sodom. (Gen. 14:2)
- Father of Ehud (Judg. 3:15)
- A city of Edom. (I Chr. 1:50)
- Belonging to David's camel keeper (I Chr. 27:30)
- A prince of Midian. (Num. 25:15)
- An elevation
- A priest in David's time
- An Assyrian city, where Israelites captives were carried. (I Chr. 5:26)
- High priest; judge of Israel
- Herod's steward. (Luke 8:3)
- A bone of the human body
- You
- Twin brother of Jacob
- One who watches narrowly
- Himself (Lat.) (—P—)
- A Roman bronze coin
- High priest, before whom Paul was tried. (Acts 23:2)
- Five hundred, one
- Slipped
- Free
- Always
- Wickedness
- Daughter of David (I Chr. 3:9)
- Writing fluid, mentioned in II Corinthians 3:3

CLEWS DOWN

- Book of the Old Testament. (abbr.)
- Son of Jakeh (Prov. 30:1)
- Pronoun
- Vegetable grown since the beginning of the Christian era
- Animal, forbidden as food, "because he cheweth the cud, but divideth not the hoof." (Lev. 11:6)
- Son of Bela (I Chr. 7:7)
- Thirteenth letter of Greek alphabet
- Another name for Hosea
- Accomplished.

- Behold
- It shone over Bethlehem
- A man honored for service to mankind
- Opens (Poet)
- Capacity
- A young man whom Jesus loved
- A part of Ancient Jerusalem. (II Chr. 27:3)
- Son of Aaron
- Fit with glass
- Semites
- Trouble
- Eldest son of Caleb
- "A man filled with the spirit of God, in wisdom, understanding and knowledge." The son of Hur
- A vegetable extensively grown in Palestine, in Bible times
- The country now known as Asia Minor
- When vows were taken, this was shaven. (Acts 21:24)
- The Bishop's seat, in ancient churches
- An ancestor of Jesus. (Lu. 3:25)
- City of Judah. (Josh. 15:50)
- Beautiful land, from which our fore-parents were expelled
- Animal, the jawbone of which was used by Samson to slay Philistines
- Son of Jether. (I Chr. 7:38)
- Mountain near the site of ancient Troy
- Annoy
- Preposition
- The number of the commandment,—Thou shalt not kill

Answer to Puzzle Number 43:

VENICE BLAINS
I EDOM LAIR H
PURE BEAT ASA
ENOS RACES UR
RN ASK THRO
SILENCE GREEN
ALOE TEAR
DAVID LAMPOIL
ADAH PAB SE
NA URIEL JOHN
IRK ISLE OBIT
E IDDO TRIE I
LENTEN SANDIAL

Try, Try Again!

By Aunt Neva

1	2	3	4	5	6	7	8	9	10
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date your paper arrived. The answer to puzzle No. 45 will appear in the October 26 issue of THE SWORD OF THE LORD.

As the saying goes, "If at first you don't succeed, try, try again." Some of you have missed having a perfect puzzle by just one or two letters, so be sure to check your answers before sending in your puzzle. Every perfect puzzle wins a pamphlet. One fan wrote this week, "My, oh my, but the puzzles are such a blessing to me. I look forward each week for them. And then the little booklets are a real feast of reading material." If you missed last week, won't you try again?

Many have asked about getting some of the pamphlets already used as prizes. One of the very first was, *Can a Saved Person Ever Be Lost?*, by Dr. John R. Rice. Here is your second chance to win this pamphlet—a very important subject which has settled this question for multitudes.

Here are the rules:

- Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*
- PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.
- To receive your copy of the booklet, *Can a Saved Person Ever Be Lost?*, your entry must be postmarked by OCTOBER 20, 1956. If your paper arrives after the deadline date, please send the answer and tell us the

Principles of a Successful . . .

(Continued from page 9)

whim of an unconverted child of Satan! You see, the marriage of a Christian with an unbeliever is essentially unfitting and wicked.

So Christians should never marry those who are unsaved. And preachers should not take part in

such marriage ceremonies, in which one party of the marriage claims to have been converted and the other does not claim to have been converted. Such marriages grieve God and are certain to bring unhappiness.

In I Corinthians 7:39 the Scripture speaks of the marriage of widows: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

It is all right for a widow to marry again after her husband is dead. But it must be remembered that she is free to marry "only in the Lord." No woman, whether maid or widow, is free to marry except in the Lord, if she be a Christian. Saved people ought not to marry unsaved people. It is an unequal yoke. It is certain to lead to sin and heartache and unhappiness.

Solomon, the wisest man who ever lived, with a divinely given wisdom, yet sinned in this matter in marrying an unconverted wo-

man. In II Chronicles 8:11 we are told, "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come." How foolish for any man to marry a woman who was not fit to come to the house of God, not fit to come where the ark of God had been brought!

The sad story of Solomon's fall into sin is told in I Kings 11. Verses 1-4 say: "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods:

and his heart was not perfect with the Lord his God, as was the heart of David his father." You see, even Solomon, the wisest man who ever lived, could not resist the temptation that was brought on by his marriage to ungodly heathen women.

In Nehemiah's day when a remnant of Israel was brought back from captivity and when they intermarried with the heathen people round about, Nehemiah told them of their sin and used Solomon as an illustration of the fearful results that come to people who are God's and yet marry ungodly people.

If you love God and believe the Bible, if you are a converted child of God, and if you want a happy, successful marriage, then certainly you must not marry a lost person. To do so would be sin and would surely bring unhappiness.

II. Christians Should Have the Direct Leading of God About Marriage Plans

A Christian can have the leading of the Holy Spirit in the matter of marriage plans. Every young man should prayerfully seek to find God's will about his wife. Many Christian young men have prayed God to give them a wife. Many Christian young women have prayed God to select their husbands. How often it has turned out happily. If a Christian ought to be able to pray about anything, he surely ought to be able to pray for wisdom from God on this matter. Young people should be taught to pray very much about marriage and not to go ahead without the clear leading of God.

"He that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). In John 16:13 Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Surely the Holy Spirit can enlighten the heart and mind of a Christian and show him the will of God about marriage plans.

So it is important that a young man or woman should not cling to his own will. One should be willing to say, "Lord, I give up my sweetheart if she is not the woman You have for me." Every girl ought to be able to say, "Lord, I do not want any man who is not the husband You have selected for me. If I feel the pull of love toward him, then Lord You overcome it and help me to learn to love the man that I ought to marry."

I feel that God answered and led me in my decision as I walked up and down a country road one night, asking Him if the girl I loved was the right one for me.

I was deeply moved when visiting Bob Jones College as Mrs. Rice and I stood in the parlor before a great picture of Christ and heard behind us a young couple in prayer. They had met in the closing days of the commencement week to say good-bye for the summer. They thanked God for the love He had given them and asked Him to have His perfect way in their plans. I believe that God is glad to give guidance to those who wait upon Him and are willing to take His will when it is shown to them. Every Christian can have clear leading from Heaven about marriage plans. If one reads this who is not quite sure of the will of God, then wait on Him and pray. If there is an unrest, a sense of unease and fearfulness, then wait on God until that is settled before you say, "Yes," to the plans made for marriage.

III. A Successful Marriage Must Be Based on Genuine Heart Agreement of the Couple Who Marry

The Bible standard for marriage is that "they twain shall be one flesh" (Matt. 19:5).

How often marriage goes on the rocks and lives are blighted because people married only for 'love.' Love alone is a very poor basis for a happy and successful marriage!

That may sound strange to Americans who have gotten all their conception of love and marriage from the moving picture screens and current novels. Nevertheless, the wisdom of the ages proves that what I say is true. Love alone is not a good basis for marriage.

Of course, I mean that the attraction that one person may have for another naturally is not enough for marriage. If love is to include agreement about all great essential matters of life, a oneness of mind and heart, then, of course, love would be in itself the one all-covering requirement for marriage. But usually what people call love is not that at all.

It is true that there is a certain magnetic physical attraction which some men and some women have for each other. It is not likely that people usually learn to love and marry the one person who would have for them the greatest physical attraction. Some women have more attraction for any given man than some other women would have. But this physical attraction is certainly not enough upon which to base a happy marriage.

Those who marry principally on the plane of physical attraction often find that they have joined themselves in wedlock to a person who is wholly different from them, one with whom they cannot be happy. Fires of passion soon burn lower. Sex attraction is a fleeting thing, and at best is by itself an unsatisfactory thing, so that the woman who was once very attractive to you may later be hateful. The man who once so thrilled you, may become abhorrent to you.

Let me illustrate what I am saying. In some unusual cases a white person and one of negro blood become attracted to each other sexually. In some publicized cases, white women have married negro men and professed to be devoted to them. The newspapers last week told how some 4,000 negro soldiers in the United States Army had, while in Europe, married white women, and now they seek to bring these white wives back to the United States. I am not now talking about the results to society, the unrest and harm that such mixed marriages give. Those sex attractions, or what most people call love, may be present; but that is not enough to make happiness. Actually, people who are reared with entirely different environments, who grow up with a different set of values, different ideals and different companions, will find that they are not happy together. They are not really of one mind and heart. Those two have not become one flesh. Any such marriage is wrong and doomed to misery and unhappiness.

Sometimes a Catholic and a Protestant, each of them equally sincere, fall in love. Such marriages do not usually turn out very happily. They have entirely different conceptions on important matters, deep-seated prejudices, traditions, and convictions that differ widely. Such people are not of one mind and one heart. In a spiritual sense they often cannot well become "one flesh." Perhaps a Catholic wife insists that the baby should be sprinkled by a priest, and feels that she is duty bound to rear the child in the Catholic faith. Perhaps the Protestant husband loves his wife devotedly but is not willing for the child to be reared as a Catholic to be taught to pray to the virgin Mary and to the saints, to wear a rosary, and to study in a parochial school or convent. Perhaps the Catholic wife feels duty bound to go to the priest in confession concerning the most intimate details of her life and thought. Perhaps her Protestant husband feels that such confession is essentially wrong, and he resents the idea of his wife's being questioned by another man, perhaps on the most intimate details of her married life and of her thoughts. I say that there is not in such a couple the fundamental agreement, the oneness, that makes for happiness.

If one mate is a worldly Christian who sees no harm in the picture shows, the dance, in cocktails, and in gambling, and the other mate is a fervent Bible believer, a separated Christian who believes that he ought to keep himself apart from worldliness and sin; how can such a couple be happy? They are not fully agreed. They are not of one mind and one soul.

Suppose the husband wants children and feels that this is the normal and right issue of marriage, and suppose his wife feels that the bearing of children in-

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6. FOR THE CHRISTIAN "TO DIE IS GAIN": WE SHOULD LONG FOR HEAVEN
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If a couple really expects to be happy and to be prosperous in their marriage, they should make sure that on important matters they are in agreement. On matters of conscience, on the matters where happiness necessarily is entailed, then those who marry should be of one mind. That truth is involved in the nature of marriage itself and in the Bible requirement that the husband and wife become one.

Remember that the Bible tells how to have a happy home. Then those who want a happy home should set out to follow the Bible. The home where the Bible is read daily, where there is family worship, and where God's Word is taught to the children, where thanks are given at meals and little children are taught to pray kneeling at mother's knee or by their beds, is likely to be a happy home.

But a Bible standard for the home would mean that a husband should set out to be the head of the home and take the responsibility before God which is given him in the Word of God. He should remember that his wife is the weaker vessel and he should give honor to her, "giving honour unto the wife, as unto the weaker vessel, and as being herself together of the grace of life," as I Peter 3:7 commands. He should feel he is God's deputy. He should take the responsibility of leading out in matters of morals, in religion, in the example of the Christian life before the children, and in exercise of authority and discipline. A wife who accepts the Bible standard for a Christian home would necessarily set out to be subject to her husband and to obey him, as is so many times commanded in the Bible. See Genesis 3:16; Ephesians 5:22-31; I Peter 3:1-7; and other Scriptures.

Marriage is not intended as a brief experiment. One should never enter marriage except with the wholehearted vow that it is for a lifetime and that the marriage is to be broken only by death. Those who feel that they can be married and if they do not get adjusted, if they are not compatible, if they do not "make a go of it," they can then get a divorce and try someone else, are headed for heartbreak and ruin. That is no attitude of mind that God can bless. That is no adequate arming to meet the problems of marriage. No, those who marry are dishonest and cannot mean their marriage vows if they do not set out to make this marriage a permanent matter.

Every girl should have this in mind: "If my husband turns out to be a drunkard, I must live with him until one of us dies. If he beats me, I must love him still and obey him and be his wife and bear his children and wait on him when he is sick and keep my vows until death parts us." Every man who marries ought to say in his heart: "This is my wife, the only wife I will ever have, at least until death separates us."

When poverty comes, when sickness comes, when youth has fled away, when the personal attraction of husband and wife has gone, then it will often take more than a high-hearted experimental attitude to guarantee the permanence and happiness of the home. A holy resolution to be all that the marriage vows involve is absolutely essential to a happy and successful marriage. Marriage is permanent. When marriage is not permanent, then the hearts of those who enter it are adulterous and dishonest, and the vows are unholly and insincere in the sight of God.

No doubt many hasty marriages would be prevented if it were clearly understood that this is the one chance for happiness in marriage and we must make this good or live in misery. The foolish propaganda to make divorce easy and to withdraw the odium that has attached to it encourages many people to marry who are not fit to marry, who are not committed to the principles involved in the marriage vows. Let it always be understood among Christians that marriage is to be permanent and that a marriage cannot be broken decently by anything but death. That attitude in itself will go far toward insuring a happy marriage.

Psalm 127: 3-5 says: "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate."

Couples who do not have children are more apt to have divorce. Statistics in every divorce court in the country show that couples who are not willing to have children are more likely to find their marriage gone on the rocks than those who follow the plan of God and have children.

Children give the husband and wife something in common. They make something worth living for, worth maintaining the marriage and home for. What man is there who wants to give up his children? No normal man, no man of high ideals and noble instincts. What woman is there who would be willing to bring her little children up without a father and without the protection and care and provision that fathers ordinarily give and ought to give? No normal woman. Many times a home has been saved by one child. And how much more when there are several children in the home is there a tendency to maintain the home, to overlook differences, to talk them out and plan about them and pray about them until peace is restored in the home.

Little tiny baby fingers hold fathers and mothers together. It is not so important to a wife that her husband scolded her or was heartless and cruel in some matter if her mind is set on the little one and the future of the little one. She can well realize that her own feelings are not so important. What man is there who thinks as much of his own pleasure if he really loves his own little children and thinks and plans for their welfare? One of the essentials that helps to guarantee a happy home is the coming of little children. Let every home then plan for children. Let every engaged couple talk it over ahead of time and agree that their marriage will be a marriage in truth and will expect the normal fruit of marriage, that is

It is true that there are sometimes happy homes where God has not seen fit to send little children. But certainly these homes would be happier if children were there. Many times the very presence of little children in the home keeps the marriage from going on the rocks.

Ephesians 5:25 says, "Husbands, love your wives, even as Christ . . . so loved the church . . ." Titus 2:4 says that older women are to teach younger women "to love their husbands." Happy, successful marriage must have mutual love in it.

I should like to make a distinction between sex attraction and true love. Sex attraction may be a part of love, but it certainly is not all of any true love that is fit for marriage.

One of the dangers of the modern way of petting and necking is that young people may become attracted to one another physically and may be rushed off their feet into an engagement without any real love one for the other. Just the attraction of animal-like bodies is not enough to guarantee a happy home. There ought to be a genuine respect and admiration of husband for wife and wife for husband.

In fact love may usually be depended upon to come, when other factors are properly cared for. The European custom and South American custom of marriage, that are planned by the parents of the bride and groom has often proven itself most successful. When a girl has a beautiful character when she comes from a good home when she has been properly reared and disciplined and educated, and when she has a normal and Christian attitude toward marriage and its responsibilities, she will make a good wife. In fact it is not hard for a normal and honorable man to love such a woman. Love ought to follow and usually does follow when such marriages are made with Christian people and on high standards of honor and character.

I am not advocating that we do away with love. I think we ought to expect a genuine love to be one of the great essentials to make every marriage happy. But certainly we ought to make sure that love is based on character, a genuine admiration and understanding of one mate for the other.

Young people who enjoy each other's presence when they need it and pet, but cannot sit apart from each other and talk about things near to their hearts and be happy each in the other's presence, will find that they probably do not have true love. They are only attracted sexually and physically one to the other. That is not a safe basis for marriage.

Young people who cannot enjoy each other's letters without the immediate physical contact of touch had better beware. People who truly love one another can enjoy being together even when they do not touch one another. There ought to be a genuine enjoyment, a fellowship, a partnership that does not depend on sex attraction.

Of course, people who love one another will want to caress one another. And love properly will include this desire to have the kisses and caresses of the one who is loved. But it is not true that love fit for marriage, it is not the kind that will help to guarantee happiness, if the love does not go much deeper than physical attraction.

Young man, do you love a young woman because she is good, be-

cause she is kind? Do you love her because she has such a sweet voice, because she is musical? Do you love her because she is such a devoted Christian, so eager to serve God? Do you love her because she has pity for those in trouble, because she has laughter and a light in her eyes, and a quick mind? Do you love her because she has real Christian qualities? If so, then that is the kind of love which ought to be in every true marriage.

Young woman, do you love your intended husband because he is strong, because he is brave, because he is sensible? Does he have the kind of character that you would admire in your own brother or father? Does he seem to you the wisest young fellow you ever saw? Do you like the way he stands up straight, like his strong body, like his kindness to his mother and his gentleness to old people? Are you proud of his Christian character, his faithful, clean life, his ambition and plans for the future? If so, then that is the kind of love upon which happiest marriages are built. To be sure, the one you love should be personally attractive to you, but make sure that mere coarse animal attraction is not the sum total of love that guarantees success and happiness in marriage.

I suggest that each of you check up carefully on the family of the one you plan to marry. Young man, is the girl's mother a lovely woman? Do you admire the way she keeps house, do you admire the way she talks, do you admire her character? Well, it is very likely that the girl you are about to marry will be like her mother. You do not think so now. It may be that you are deeply attracted by the girl. When she turns out to have the kind of character and to be the kind of homemaker and housekeeper and wife that her mother is, stop and consider whether or not she will please you then. Real love ought to be based on what people really are, not on animal attraction.

Young woman, before you marry that young man, I suggest that you stop and consider. Do you admire his father? Do you want the kind of a man that his father is? Do you find that altogether aside from the attraction that the young man has for you personally, he is a most admirable and desirable young man, judged by his family, his associates, his work in school, his job, his treatment of others, his devotion to Christ? Make sure that the love is really a love of character, a love of personality, instead of mere fleshly attraction. Then if God gives the personal attraction too, you may feel assured that love is on a safe and honorable basis that is lasting and will help to guarantee a happy and successful marriage.

Becoming engaged is a very serious matter. There are certain conventions of decency which civilized people expect in this matter. One who observes certain rules of honor and Christian character in the matter of an engagement to be married is well on the way to a happy and successful marriage.

First of all, let the engagement be genuine. If you do not expect and fully intend to marry, then

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Principles of a Successful . . .

(Continued from page 11)

you are not truly engaged. Young people who have a passing infatuation for each other and who want to take liberties that only engaged people are allowed, are sinning against each other and themselves and helping to unfit themselves for marriage. No young man should propose except on an honorable intention to marry, an intention which is based upon genuine love and admiration, and is the result of mature thought and prayer. And no girl should accept such an engagement and promise herself to a man or permit any claim of engagement until she feels genuinely sure he is the only man for her and until her heart's love and devotion have been truly given to him. Engagements should be genuine, a contract to marry which is sincere and with every intention of fulfillment.

Second, engagement should not be too short. People who become engaged ought to have a few months, under ordinary circumstances, in which to know each other better. They ought now to be more frank with one another, and ought each to become better acquainted with the other. Some time for perfect understanding now may show that the engagement was a mistake. On the other hand, it may make the contracting parties even more sure of their love and even happier in their marriage.

Third, engagements should not be an excuse for unseemly liberties and license. Engaged couples are not married. If they have no reserve, if they exercise no normal and decent restraint, they are likely to become disgusted one with the other, and love is likely to seem a tawdry and tarnished thing. Young engaged couples, I urge you to be restrained and decent, and have no regrets. Particularly let me give this warning. In these free and easy days when young people have very little chaperonage (and God pity us, very little teaching!), sometimes young people feel that they belong to one another and they take the liberties that belong only to married people. I remember that a young man told me with a broken heart how he had loved a girl with all the devotion of his heart. They planned to be married. Both had put the other first, and it seemed an ideal match. But the engagement was long, and they petted each other freely, and desire overcame them, and they fell into sin, the scarlet sin. Then, instead of loving each other, their love turned to disgust. He never wanted to see her again. He told me how all the dreams of his life had been wrecked on the altar of unseemly desire. Young people, if you want to maintain love, then be sure you observe the rules of decent society. The privileges of husband and wife do not belong to engaged couples. Adultery is a shameful, hateful thing, and that is what your sin would be, if you do not restrain yourself.

Again and again people have told me how they were guilty of adultery before they married, and ever after there was the stain on their consciences. One woman told me how she had hated her husband for more than twenty years because he led her into adultery before they were married. A man told me how he had lost all love for his wife, in fact had never respected her fully, because she allowed him to take the privileges of a husband when he was not yet a husband. The love that he had had for her had been devoted and had involved all the honorable passion of his young heart, but he could never forget the shame that had darkened that love. I warn you now that sin committed in time of engagement will come out to haunt you later in marriage. In God's name and for the sake of your own happiness, young engaged couples, do not commit this sin. And do not go far enough with caresses to unduly stir the passions and desires that you have no right to fulfill until you are married.

An honorable engagement is one of the essentials of a happy, successful marriage.

Let me say frankly now that when a young couple is engaged and when either comes to feel

that the engagement was a mistake, it is far better to break the engagement than to go on and marry. A young man had better break the girl's heart now by telling her frankly that he doubts his own love, doubts the wisdom of marriage, than to make her miserable for many years, not being able to love her as she would desire. Of course, no honorable man wants to jilt a girl and no nice girl wants to jilt or break the heart of any man. But it is better to talk things over frankly, better to come to an understanding and to break the engagement if need be than to have a life of unhappiness because of haste now, or because of a sense of necessity to carry out prearranged plans.

Sometimes a little season apart to pray and plan and wait on God will settle the whole matter satisfactorily. Just now I think of a missionary couple, wonderfully happy in Africa, who came to doubt the wisdom of their engagement and for a season broke it. But as they waited and prayed, God led them together again and they have been a beautiful example of married happiness.

I think just now also of a farmer who after his engagement had a great doubt arise in his heart. Did he truly love this girl to whom he had given his hand and promised his heart's devotion for a lifetime? But after an

absence of some time, they were together again, and he found her beautiful beyond his remembrance of her, and found her more lovely and fascinating than he had ever dreamed. Their marriage has been wonderfully happy now for more than twenty years.

IX. A Public Christian Wedding Is a Good Start Toward a Happy Marriage

Bible marriages referred to in the New Testament were marked by public, honorable announcement and ceremonies as we see by the marriage at Cana which Jesus attended, and by His parable of the ten bridesmaids, wise and foolish, in Matthew 25:1-13.

Run-away marriages are not as often happy as are marriages with the approval of relatives and friends.

Marriages, when the ceremony is conducted by the justice of the peace or a judge, are not as often happy and more often result in divorce than marriages in a church. For many reasons it is advisable to have a Christian marriage ceremony with the loved ones and friends about. Such a wedding should be openly, publicly announced.

Sometimes a home wedding may be preferable, but in any case a minister of the gospel should perform the ceremony. The marriage should be publicly announced ahead of time with invitations to those who are expected to be present. Then announcements should be sent to other friends who would not be invited. The

whole matter ought to be a publicly acknowledged contract. Every good man is proud of his bride. Every woman who marries ought to be proud of the husband she marries. A marriage is a contract between two individuals. But it is of profound importance to society. The community ought to be taken into account. Loved ones and friends ought to be present with their prayers and blessing. Let us make much of weddings. Let us count them as a Christian ceremony. Let us enter into the holy vows of marriage with prayer and high resolve and holy responsibilities publicly acknowledged. Church weddings are worth what they cost.

When two young people have announced their engagement, when they have come together publicly in the presence of many friends and loved ones and there have taken solemn vows, when they are now on record for better or for worse to live together until death shall part them, it is more likely that they themselves have taken the matter seriously, that they know their own minds, than if it were a hastily planned adventure in a run-away marriage or in a marriage quickly brought about by a justice of the peace.

Before great crowds of friends and relatives people do not take lightly such holy vows. Let us count marriage as a matter of great importance to society. Let it be done with holy pride and public acknowledgment of devotion. That adds stability and dignity to marriage and tends to

ward happiness and permanency.

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